

AMERICA

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Chronicle

Home News.—Considerable expectation was aroused by the President's trip to Omaha to attend the annual convention of the American Legion. This expectation was increased by the knowledge that union among Republican leaders has been threatened by discontent among the farmers of the West. The President, however, made only one speech, at the opening of the convention in Omaha itself. This speech was almost entirely given up to a plea for civil and religious tolerance as a basis for peace in both domestic and foreign affairs. After giving a simple resume of after-war conditions and governmental and social problems, he appealed to the World War veterans to bend their efforts to help root out the anti-racial and anti-religious movement in the United States. He asserted that these movements are weakening the spirit of American institutions and threaten to undermine our liberties. This speech was received on all sides as a direct attack upon the Klan, with which the President's party in certain sections of the country has been accused of forming an alliance. The politicians looked upon the speech as sounding the traditional "keynote" for the 1926 congressional elections. It will be recalled that this note was entirely lacking in the presidential campaign last year. It is said by those close to the President that he has raised the question at this time because he considers it a more

quiet opportunity for the country to ponder a very serious issue, the more so as it is claimed in many quarters that the Klan movement is growing weaker. In any case, the President has raised an issue which cannot be ignored by Republican candidates for Congress next year.

Affairs in the Shipping Board reached a sudden climax on October 6 when it was unanimously decided by four members of the Board to remove Rear-Admiral Leigh C. Palmer as President of the American Fleet Corporation. In the Admiral's place the Board appointed E. E. Crowley, of Boston. Admiral Palmer was offered the post of Vice-President of the Fleet Corporation, in charge of European operations. His salary is thus reduced to \$18,000 a year. This action of the Shipping Board is merely an episode in the struggle between that body and what is termed executive encroachment in an activity which is said to be wholly under the authority of Congress. It will be recalled that the President asked in vain for the resignation of Bert Haney, precisely because he was alleged to be working for the removal of Admiral Palmer. A commissioner of the Shipping Board may not be removed by the President except for malfeasance in office. On the return of the President from Omaha, it was announced from the White House that President Coolidge has "come to believe that the efficiency of the Board has ended and that there is nothing further for such an organization to do." The President's formula is that he is trying "to get the Government out of the shipping business." It is probable, however, that such action will again place the President in serious disagreement with Congress, though it is said that the President feels he has sufficient support in the country to carry through his ideas.

The annual convention of the American Federation of Labor opened at Atlantic City on October 5. At the very beginning, it was noticed that those in charge were still loyal to the policies of Samuel Gompers, who died last year. In conjunction with this convention, a bulletin of the N. C. W. C. Social Action Department calls attention to the fact that the American Federation of Labor, in its latest report, shows a check to the losses it had sustained since 1920, and emphasizes some new policies that are being followed. The principal of these are: labor union insurance to combat employers' insurance; a new plan to fight the company union; cooperation in finding more economical methods of production; a

The A. F. L. Convention

President's Speech in Omaha

special labor-investment guide, made necessary by the increase of stock ownership among employes; protection of high wages by the elimination of waste in production; a program of workers' education in economics; and independence of any political party. The sessions of the convention were enlivened by an appeal made by A. A. Purcell, M.P., a British labor leader, that the Federation would have "the closest fraternal relations with the workers of Soviet Russia." Immediately after this appeal, President Green, of the Federation, aroused immense enthusiasm by declaring the unalterable resolution of the American labor movement against having anything to do with the Russian Red International.

China.—The international judicial inquiry into the Shanghai student shootings last May began on October 7 in an unfavorable atmosphere. It was demanded by Great

**Inquiry •
Into
May Shootings** Britain, and up to the time of convening the attitude of the Chinese themselves toward the inquiry remained markedly hostile. Positive declarations by Chinese commercial bodies and other organizations and the Peking Government dissociating the Chinese entirely from the proceedings and warning the public not to participate were widely published the day before the investigation began. Because America is presumed to be impartial the presiding judge will probably be Justice Johnson of our Philippine judiciary. The *New York Times* correspondent in Shanghai states that it is believed there "that Washington was drawn in by Downing Street which, it is said, is trying to improve the British position in China by relieving pressure against them exclusively by giving all moves the color of international action." Foreign opinion in China does not look for any favorable outcome from the inquiry and in the event the findings of the court are unacceptable Americans fear that Chinese sentiment toward them may grow hostile.

Marshal Feng Yu-Hsiang has published a statement on the coming customs' conference implying that with the agenda limitations and the instructed foreign delegates

Customs' Conference Outlook it is not likely to accomplish anything to satisfy China. The veteran statesman Tang Shaoyi has issued a circular telegram denouncing the limited agenda and asserting that, for the Chinese Government to participate, amounts to conceding beforehand that China's tariff and autonomy are subjects for decision by foreign Governments.

France.—The Spanish victory which gave the troops control of Ajdir, the capital of Abd-el-Krim, has been followed by a successful twenty mile motor dash resulting in the capture of Syah. The new

Riff Victories

Spanish move was as unexpected to the French as it was to the rebels. On October 6 actual contact in the eastern Moroccan sector with the French who had advanced north of Kifane became an accomplished fact. While the Spaniards were advancing on Ajdir French troops were carrying out local advances along the entire Moroccan front and by attain-

ing important new positions gradually tightened the semicircle about Abd-el-Krim's tribesmen. Hemmed in by the advance of the French and the movements of the Spanish, the chieftain is reported to have taken refuge with his brother in the mountain fastnesses. Surrenders have reduced his followers from 32,000 to about 15,000 men. It is not improbable that Abd-el-Krim when he reorganizes his followers will attack the Spanish outposts south of Ajdir or move against the French wing about twenty miles north of Kifane. The rainy season having set in, the French troops will be kept quite inactive but the Riffians traveling light can negotiate roads where European troops would be helpless. But the Allies need have little fear for with their forces spread out fan-shape north, east and west of Kifane, they now control the strategical bases they sought and will not easily be dislodged over the winter.—Henceforth French soldiers for service in Morocco will be chosen by lot according to a decree issued by President Painlevé. As this method avoids limiting the choice to one class, it is deemed more just.—In a speech delivered on October 4, the French Premier for the first time publicly and officially stated the peace terms offered by France and Spain to Abd-el-Krim in July of which the latter refused to take official cognizance. The substance of the terms was that the French and Spanish were in accord for assurance to the tribes of the Riff and Jebala of all autonomy compatible with international treaties which establish the status of the Sherifian Empire, and for opening immediately negotiations with a view of reestablishing peace and putting into operation a new regime. The letter enumerated eight essential points of the negotiations.—Dispatches from Madrid state that King Alfonso on the recommendation of Primo de Rivera, President of the Military Directorate, has relieved Captain General Don Valeriano Weyler, Duke of Rubi, of his office of Chief of Staff of the Spanish Army. The change is attributed to long standing rivalry between Primo and Weyler and the success of the Riff operations which Weyler opposed afforded a fitting occasion for Rivera's move.

Great Britain.—The *London Daily Mail* announces that special legislation is being considered, aimed at Communists, whereby a new criminal offense defined as "attempting to alter the Constitution by revolutionary means," will be created. In a public speech the Home Secretary, Sir William Joynson Hicks, openly stated, "I want to convince the country that there is quite a definite attempt to destroy its constitutional government. The Communist Party may be small but it is powerful and definitely in alliance with Russia."

Simultaneously Liverpool dispatches stated that the Chief of Police there had admitted as special constables "for an emergency" 3,000 British Fascisti. "Emergency"

Government Opposes Communists

is taken to mean a proposed revolution in the Spring by the Reds, of which there is much talk. The enrolled Fascisti will retain their identity in the form of a separate police force under their own officers. It is an-

anticipated that Liverpool's action will be followed by the Manchester and other important branches of the nationalist organization. The strength of the British Fascisti has never been revealed since it is a semi-secret organization, but speculation makes it considerable. Like their Italian contemporaries the British Fascisti affect black shirts and intense nationalism. Commenting on the action of the Liverpool Chief of Police the *Daily News* asks, "If a Liverpool watch committee enrolls the Fascisti as police what is to prevent a labor watch committee from enrolling volunteers to form a labor defense corps which labor politicians of advanced views regard as the only possible answer to self-constituted strike-breaking organizations?"

The London conference of miners held to consider the situation arising out of Premier Baldwin's interpretation of the truce terms, which would allow owners during the

Coal Commission Balked

truce to reduce wages, met on October 8. Most of the miners' executives manifested opposition to any drastic measures but by a majority of 145,000, on a card vote, the delegates rejected their executives' recommendation to participate in the investigations of the Government's Coal Commission. However as their action was due rather to dissatisfaction that the recommendation did not contain an expression of the Federation's attitude to wage cuts than to a wish to boycott the Commission, a more vigorous resolution is being drafted by the executives which it is expected will be approved. While the delegates were in session in London a conference of Scottish miners at Glasgow roundly condemned the recently founded Organization for the Maintenance of Supplies formed on private initiative but heartily encouraged by the House Secretary, who has urged all loyal British to join it. The Federation sees on the "O.M.S." a menace to organized labor, as it would be used by the Government in industrial crises. It asserts that it is a government's business to protect the people, not the business of a private enterprise.

The major note of addresses at the annual convention of the Unionist Party at Brighton has been one of criticism of the Cabinet's dealing with important government problems.

Unionist Convention

On the score of making suggestions as loyal friends of the administration, speakers assailed Premier Baldwin, both for what his Cabinet had done and what it has left undone. The £246,000,000 excess of imports over exports during the past eight months and the "serious discontent" throughout the country over the Government's inaction were unfavorably emphasized. A similar querulous attitude was manifested in the discussion over the gold standard, the House of Lords' reform, agriculture and economy. These attacks put Premier Baldwin on the defensive and he attempted to justify the policy of the administration. He spoke at length on the industrial crisis, the Mosul problem, the miners' subsidy, but dealt in generalities, making a strong plea for patience. In treating the Communist situation he was loudly applauded when he announced the unshaken determination of the Government to protect the people from Communist violence though he disappointed

his hearers in not stating any definite practical move the Government intended to take.

New Policies

Italy.—A new policy was announced from Rome when an agreement was reached between the Confederation of Fascist Trade Unions, representing about 2,000,000 organized Fascist workers, and the Confederation of Industry, representing almost all the Italian employers of labor. The principal feature of the agreement is that each organization agrees to deal exclusively with the others in all matters at issue. It is expected that this agreement will immediately cause Italian Socialism to cease to be an active force in the labor movement and also in Italian politics. Moreover, it is considered to be the first step towards further legislation in Parliament, instituting compulsory arbitration for the settlement of labor disputes. The social idea behind the agreement is the substitution of the Fascist ideal of collaboration of classes for the Marxian theory of class war. Signor Farinacci is given the credit for having brought about the agreement, but Signor Mussolini himself is said to have supplied the motivating idea, in accord with his general theory of complete cooperation of all classes. An even more serious change than this was announced on October 7, when important reforms were said to be under way by which the town councils in all municipalities with the population under 5,000 would cease to have the right of electing their mayor, who would be appointed directly by the Government at Rome. This is claimed to be merely a return to medieval and traditional forms of Italian government.

Ecclesiastical Events

Two ecclesiastical events of importance have aroused great interest in this country. The first was that Cardinal Gasparri, as Papal Legate personally representing the Pope, will attend the twenty-eighth International Eucharistic Congress to be held in Chicago next June. It was also announced that beside Cardinal Gasparri, ten other Cardinals, who reside in Rome, will attend the conference. The other event was the announcement, according to an N. C. W. C. cable, that Archbishop Cerretti, Nuncio at Paris, will be made a Cardinal at the next Consistory. He was received in audience by the Pope on October 3 and a few days later returned to his post at Paris. Archbishop Cerretti is well known in the United States, as he was for some years connected with the Apostolic Delegation at Washington.

Jugoslavia.—The Croat leader Raditch, well-known for his political tergiversations and persistent attacks on the Papacy, has gone to Geneva, not this time as a Bolshevik agent, but as a convert to constitutionalism and strong government. Some even say that he is a convert to dictatorship, when this is, according to him, necessary. His appearance before the assembly of the League of Nations as one of the substitutes in the Yugoslav delegation will scarcely change the course of world events, but will excite a mild interest in students of Psychology. Meantime the Church in Jugoslavia is confronted with greater

difficulties than it had known before the last somersault of Raditch. The unlawful seizure of Uniat churches in Bosnia by Russian refugee clergy led to deplorable incidents, and the authorities are slack in enforcing restitution. The new Educational Uniformity decree, maintained by many experts to be a breach of the Constitution, hits hard the training colleges staffed by Catholic Sisters, and the absence of any Catholic in the Coalition Government readers all appeal illusory. The Slovene Catholic leader, Dr. Koroshets, having now totally severed his connection with Raditch, is the strongest factor of the Opposition but although paramount in his own country of devout and law-abiding Slovenes, he represents but a Catholic minority in Parliament. It cannot long be ignored, however, that the Serbo-Croat Alliance does not suffice to represent the united States; and that the third element, Slovenia, must be invited to share the responsibilities of Government. There are signs that Serbian statesmen are very much alive to this consideration.

Security Conference.—On October 5, seven years after the close of the World War, the statesmen of nations at last met, at Locarno, with a firm determination to make definite provision for the peace of Europe. "We are here," said Austen Chamberlain, "to get away from the antagonisms of the great conflict and lay foundations for peace in the future." On the German side Foreign Minister Stresemann was no less decisive: "We are all here on an equal footing and Germany wishes to show she needs permanent peace as much as other nations." The immediate reason for the meeting was the drafting of a Rhineland compact, but the ulterior aims are far larger. The world, it is hoped, shall no longer be divided into two rival camps, and so conqueror and conquered finally come together on a common footing to consult with each other regarding the peace of Europe.

That unusual importance is to be attached to this meeting is clear from the intense earnestness which has been displayed, and the sincere efforts to arrive at conclusions which may be mutually satisfactory, so far as that is possible. No better evidence could be given of this than the private conferences that have taken place to smooth the way for action in the general sessions. On October 7 Chancellor Luther of Germany and Foreign Minister Briand of France retired together into a small village, ten miles from Locarno, to discuss their differences and arrive at agreements on mooted questions. The first of these is the difficulty regarding the neutral zone which it is proposed to erect between Germany and France along the Rhine. Connected with this is the demand of Germany that in case of alleged default on her part the Allies are not to act, whether individually or collectively, until after the matter has been submitted to arbitration. Further, the French on their side desire guarantees for the proposed arbitration treaties between Germany and Poland, and between Germany and Czechoslovakia, while Germany holds that the fact of her entrance into the League of

Nations will give both these countries sufficient guarantees, since Germany will be bound by the decisions of the League.

The conference between Briand and Luther was followed on the following day by a similar private meeting between Austen Chamberlain, British Foreign Minister and Stresemann, Foreign Minister of Germany. The results of these amicable discussions were at once evident in the compromises effected. In the question of the Eastern front Briand materially changed his attitude as to the guarantees that had previously been demanded. He now suggested a guarantee on the part of France that should not only protect Poland and Czechoslovakia against Germany, but one that should equally protect Germany herself against these neighbor nations. He thus proposed that France assume on the eastern frontier the same role that Britain is actually playing in the Rhineland pact. Dr. Luther was unable to accept this solution since France, he believed, could hardly deal impartially in such a role, while the neutral attitude of England in the Rhineland compact, he believed, could be sufficiently relied upon. Yet the fact is that the question is approaching a solution. Another most important result of these private conferences is the concession by the German delegates to drop the Reich's demands for special conditions regarding Germany's entry into the League of Nations, while the League members at Locarno are ready on their side to act favorably upon certain proposals which Germany may make to the League. These proposals are next to be definitely formulated and a program will then be drawn up.

Next week AMERICA offers its readers a rich and varied array of matter. Elbridge Colby, an officer of the United States Army, stationed at Fort Benning, in "The New National Guard," will describe the stages by which the old idea of home defense has evolved into the National Guard of today, without destroying the fundamental notion of local autonomy.

Helen Gerard, a writer now living in Italy, writes in "A Modern Religious Order" of a new Congregation of men and women in that country pledged to live in the world and devote themselves to many kinds of service; W. C. Murphy, a newspaper writer, in "Realtors and Religion in Florida," discourses in sprightly fashion of real estate booms and crowded churches, while Eleanor Rogers Cox reminds us of treasures nearer to New York in "Etchings in the Brooklyn Museum," and John Wiltbye calls for a new plan to help lay teachers in Catholic colleges.

So many requests have come for information and guidance on the proposed Federal Education Department, that Paul L. Blakely has prepared a brief, showing why the proposal cannot be accepted.

Locarno Conference Meets

Briand and Luther Confer

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The President's Speech

TO say that President Coolidge is not spectacular is very much like saying that Calvin Coolidge is President of the United States. When said, nothing is added to the world's carefully hoarded sum of knowledge. "I recognize the full and complete necessity of one hundred per cent Americanism," he told the American Legion at Omaha on October 6, "but one hundred per cent Americanism may be made up of various elements." That sentence is typical of the President; it reflects the canny "Yankee" temperament as faithfully as the Sacred Codfish symbolizes his native Massachusetts. He is unwilling to disagree with you, but he is also set on letting you know that something can be said on the other side of the question.

Having admitted the necessity of perfect Americanism, the President proceeded to show what perfect Americanism is not. It is not dislike of those who did not happen to be born in our township, or who do not attend our place of worship, or who are not of our racial stock, or who are not proficient in our language. Throughout this part of the President's speech runs an insistent plea to forget the hostilities which filled the world with woe for more than four years of war. The true American spirit will urge us to work together "to reaffirm and re-enforce our ancient faith in truth and justice, in charitableness and tolerance." Yet by "tolerance" the President does not mean that lax and easy spirit which is little better than "indifference to evil," but the recognition that other ways and manners may be quite as good as those which we cherish. Thus understood, tolerance is closely allied with the charity that thinks no evil.

In his homely way the President prescribes a remedy

which we and the whole world need. Since "Divine Providence has not bestowed upon any race a monopoly of patriotism and character . . . human nature is about the same everywhere, and we are all united in a common brotherhood." It is charity alone that can save the world "and the place where it should begin is at home." If the President has read us an old lesson, it is a lesson which men and nations, not yet healed from the wounds of a dreadful war, are beginning to forget.

A Flaw in the Volstead Amber

APPEARING in a habeas corpus proceeding before the Supreme Court of the United States on October 6, Mr. Michael Ahern of Chicago presented a striking argument against the constitutionality of the Volstead act.

The argument is simple, and at least to the lay mind, weighty. On October 28, 1919, Congress passed the Volstead act over the President's veto. More than two months later, on January 17, 1920, the Eighteenth Amendment took effect. As to these two facts, there can be no dispute.

But by what authority did Congress enact the Volstead law? It is undisputed that Congress has no powers except those granted by the Constitution. Therefore it can legislate upon those subjects only for which warrant can be found in the Constitution. But on October 28, 1919, there was nothing in the Constitution which gave Congress authority to enact a nationwide Prohibition law. It is conceded that the Eighteenth Amendment had been ratified by January 16, 1919. But it is also true that it had been ratified to take effect not at once but one year later, that is, on January 17, 1920. When, therefore, Congress passed the Volstead act, it assumed a power not granted at that time by the Constitution.

Up to this point all is clear; beyond it we enter dark regions of speculation. The question before the Supreme Court seems to turn upon the authority of Congress to enact legislation enforcing an Amendment not yet part of the Constitution, but soon to be. While it is possible to debate the right of Congress to use a power which it does not, but soon will, possess, the argument for the affirmative does not seem overwhelming. Had Congress been vested with authority to pass the Volstead act on October 28, 1919, it would also have been vested with authority to make it effective at and from the same date, since authority to rule and to enforce spring from one and the same source. But by deferring enforcement until such time as the Amendment should become effective, Congress itself seems to have questioned its authority to legislate at all.

Unfortunately the Supreme Court, declining to issue the writ applied for, also declined, for what seem to be purely technical reasons, to consider the argument against the constitutionality of the Volstead act. Mr. Justice Van Devanter even questioned the propriety of questioning it,

holding that in an application of this kind, the plea should have been filed in the lower Court. In view of the gravity of the matter, it is to be hoped that the argument may soon come in all due and proper form before the Supreme Court.

Helots at Yale

IN the course of an academic address delivered some days ago, a well known American educator pictured for the information of his audience certain moral and religious conditions now existing at Yale. A majority of the young men who matriculate at Yale, he thought, come "with definite convictions or loyalties to certain ethical and religious attitudes," which is a diluted way of saying that most of these boys have some idea of Almighty God and of their duties to Him. It is quite possible, he continued, that while at Yale they might fall in with men who shared these loyalties and convictions, but it was "perhaps quite as likely" that they might encounter others who would sneer at their religion and laugh at the practices founded thereon. This experience he characterized as possibly "distressing," but certainly "wholesome."

While this conclusion should be pondered by every father who has entrusted his son to Yale, it is commended with especial emphasis to Catholic parents. Are religious-minded fathers and mothers disposed to agree that an experience which consists of laughing and sneering at religion is "wholesome"? The assumption that they are is not open to doubt. It is wholly false. Catholic parents understand without further inquiry that to protect their children from the influence which this educator deems wholesome is among the first of their serious obligations. Spartans might take their children to gaze upon the drunken helot, but boys are rarely improved by contact with men who scoff at religion, rail against morality, and quite possibly practise what they ignobly preach. Is it too much to hope that Catholic parents will now ask how they can in conscience permit their sons to remain at an institution in which "quite as likely as not" they will be exposed to the influence of atheists and blasphemers?

To forestall the objection that these possibilities have been sketched by an enemy, it must be said that they have been suggested by a friend of Yale who has every opportunity of knowing the facts, since he is President of that university. In his matriculation address on October 4, President Angell said:

Most of you have doubtless come with definite convictions or loyalties to certain ethical and religious attitudes. You may fall in with men who share your views and prejudices and practices. But you are perhaps quite as likely to encounter men who will sneer at your beliefs and laugh at your practices. The experience may be distressing, but if you are worthy to be Yale men, it will be wholesome.

Here then is a vivid picture of Yale presented by one who knows Yale well. But there is no reason for thinking that the main outlines thus traced are

not equally characteristic of any secular institution. What is true of Yale is probably true of every university founded on the principle of the separation of religion from education. It is a melancholy picture, but if it deters even one Catholic father from permitting his son to matriculate at Yale, President Angell has done us a service by drawing it.

The Company "Union"

AT the recent convention of the American Federation of Labor, the so-called company union came in for deserved condemnation. Up to ten years ago a powerful group of capitalists in this country were still thinking in terms of the days when workers who dared unite for the common defense were thrown in jail. In the labor union they saw nothing but a manifestation of anarchy. But an intensive campaign of education enlightened the public, and at last forced from these capitalists the grudging concession that the right of the laborer to join with his fellows to insure decent wages and decent working conditions was a right pertaining to man by his very nature.

But like the Bourbons the members of this group never forget and never learn. They had not recognized a right; they had only yielded in a spirit of temporizing expediency. They could bide their time, but not for long, and the result was the monstrous company union. Founded at the instance of the employer, often subsidized and always controlled by him, it was in no true sense an organization of employes for mutual benefit, but a forced association marked by fair professions and fraudulent acts. The central purpose of the genuine labor union was to establish conditions under which the employe could execute a true contract with his employer. As Leo XIII had written, the man who works for a pittance, not because he deems the terms fair but because he can obtain no better, has not entered into a contract, but has been "made the victim of force and injustice." As a member of a union, the worker would not deal as an unprotected individual with a powerful corporation, but as a human being protected in his right to a fair contract by his associates.

This philosophy flowing from "dictates of natural justice" was foreign to the company union which, in practice, placed the individual at the mercy of the employer, and allowed him, in the words of Leo XIII, "to exercise pressure upon the indigent and the destitute for the sake of gain" a crime "condemned by all laws, human and Divine." Labor thus became a mere commodity thrown upon a market which the capitalist was usually able to control.

It is not contended the labor unions were always conducted with supreme wisdom. Indeed, under the presidency of the late Samuel Gompers, they more than once embarked upon courses which workers in the cause of social justice deplored. But they strove

to protect a right of tremendous import to the common good which few cared to defend, and which many were pledged to destroy. Some of the capitalistic newspapers, in commenting upon the Federation's convention, have remarked sneeringly that the labor unions do not want a union that "will work." Assuredly they are resolved to condemn any organization which professes to protect the workingman and then betrays him by strengthening the hands of rapacious employers. In that they are justified.

Congress in Hobbles

CONGRESS loves law-making as a cat loves fish. More than one publicist in this country, believing that this love is somewhat excessive, is cudgelling his brains to discover a method of checking it. The United States Chamber of Commerce has published an excellently worded advertisement in the metropolitan journals bidding the public, and incidentally Congress, to remember that there are some things, possibly big business but certainly the care of infants, which do not properly fall within the scope of Federal regulation. More recently Mr. Martin Littleton suggested a Congressional committee on the Constitution, charged with the duty of informing Congress whether or not a proposed measure lies within its constitutional powers.

Any old brake on the wheel is useful when the wagon is rattling down hill and the team is out of hand, but Mr. Littleton's plan is of dubious value. The root of much bad legislation is the Congressional habit of voting to please the folks back home, without reference to the Constitution. Possibly some Congressmen take refuge in the reflection that while what they vote for is unconstitutional, the Supreme Court will supply a remedy. This is simply shifting the burden which is theirs to the already overburdened Federal courts. It is not a Congressman's first duty to listen to his constituents. If he honestly believes that what is asked is not for the general good, he cannot obey, and if what is demanded is in his judgment contrary to the Constitution, he violates his oath of office by obeying.

Mr. Littleton's committee would be worth while if it could call off the lobbyists who demand unconstitutional legislation and threaten to defeat Congressmen who wish to observe their obligations to conscience. Former Senator Thomas once remarked that although he had served for many years in the Senate, he never knew a bill carrying a popular appropriation to be defeated on the ground that Congress had no right to make the appropriation. Utterly false notions of "democracy" are at the base of the delusion that public officers, particularly Congressmen, are bound to seek and follow the advice of the voters in their districts. No Congressman takes an oath to obey his constituents. His sworn duty is to preserve and protect the Constitution.

Boston at Bay

"A BLESSING on the righteous Colony of the Massachusetts, where iniquity is dragged out into the sunshine," cried Hawthorne's seventeenth-century beadle, as he led the way to the stocks. There are no stocks in godly Boston today, but the worthy citizens are trying to find a substitute. They think they have found it. According to an Associated Press dispatch, in view of the recent hold-ups and murders in and about Boston Bay, the police commissioner has devised a cunning plan to take the wicked in his net. The main post office and its eighty-three branches have been turned into fortresses, with expert rifle and pistol men on guard. When you step to the wicket to ask for your mail, the clerk toys with an army revolver as he requests you to identify yourself. Post-office receipts are transported to headquarters in steel-armored trucks, each guarded by four men with shotguns. The outlook is bad for the bold Boston bandit. After the net has closed about him, he will need nothing but a doctor or an undertaker, or, possibly, both will have to be summoned.

But why set Boston in the stocks as a fearful example? Chicago, that bright young paladin among the cities, is full of energy and generosity, but at times Chicago shoots first and asks questions later. The citizens are now conducting a debate on the theme of how many persons have been murdered since January 1, 1925. The coroner sets the tale at 283, but the chief of police argues that the coroner does not know how to count, since the number is *only* 187. There is a quaint air of outraged virtue in that "only." New York runs more to crimes against property, and the district attorney spreads his joy over two columns of newspaper print in writing how he will soon be able to send many more thieves to jail.

The President seems to be right when he hints that we have no reason to preen ourselves upon our virtue. Speaking more plainly at Marquette University, on the occasion of the golden jubilee of the Archdiocese of Milwaukee, Cardinal Mundelein said that decay had come into public morals and irreligion into the lives of many of our people. "As a nation and as individuals we need the help of God, and must turn to Him." In assigning the cause or causes of the shocking growth of crime in this country, it is impossible to overlook the fact that for seventy years most of our children have been trained in schools from which the teaching of religion, and of morality based upon religion, has been excluded. Today seventy-five per cent of our young people receive no adequate training in religion or morality either in the school or at home, and this at a time when they are daily exposed to the corrupting influences of a lawless age. When shall we understand that the exclusion of God from education prepares the way for the collapse of private and public morals?

The Ethics of Gambling

WILLIAM I. LONERGAN, S.J.

"What should be the attitude of the laity to such schemes? No Catholic wants to be lacking in supporting his parish and other church activities, nor does one desire to violate the law of the State and to give scandal to one's non-Catholic neighbors." (From a letter to the Editor.)

THERE is a fascination in speculating on the uncertain. No wonder, then, that men are ever ready to enter into contracts involving an element of risk.

In a broad sense, chance has a place in every contract, to marry or erect a skyscraper or educate a budding freshman: one cannot foresee every contingency. But there are agreements wherein the chance element dominates, and occasions and specifies the contract. Whatever form these gambling contracts assume, for reasons of public policy they have usually been taboo in well-regulated communities, and civil law, when it could not legislate them out of existence, has frowned upon them. In this country practically every State has anti-gambling laws and though there is a want of uniformity in details, they are substantially in accord in proscribing gambling-houses, forbidding lotteries, penalizing open betting and refusing to recognize in the courts most gambling contracts or debts.

To trace the development of these laws would be interesting but it is unnecessary here. Suffice it to say, experience amply justifies them, for there are gravely patent dangers associated with gambling. It is more to our purpose to note that despite its prohibition it is not an uncommon feature of our social life. Few animated disputes dispense with the suggestion of a bet. Raffles and lotteries are still popular, I was going to say, Catholic, methods of raising funds. Amateur and professional sports rarely take place without considerable money exchanging hands, and a small "ante" often adds zest to the domestic card game.

Prescinding from positive legislation, gambling connotes nothing immoral. The natural law does not forbid any one spending his money for "gold bricks" or presenting it to his friends. With greater reason he may contract to forfeit it, if an assertion be found true or a certain event occur. There is nothing objectively unethical in wagering or purchasing an uncertain risk or participating in a game of pure chance or agreeing to hand over a sum of money if one is worsted. Assuming capacity to contract and proprietorship in the money staked; assuming, too, the absence of fraud or violence, and scandal, or injury to third persons because one squanders money with which one should settle lawful debts or properly support those dependent on him, in itself, a gambling contract is not immoral. The dangers involved are not intrinsic to it: it may be made, and often is, without them.

This conclusion is further evident from the attitude of

legislators and the public. Were gambling essentially wrong it could never be permitted nor legalized, yet history shows that exceptions were ordinarily made by lawmakers in favor of certain classes or for specific occasions or for definite purposes. Thus the Romans allowed wagering to old men and, on national holidays, to all; in England, the law never held in the palace while the Sovereign was at home. Everywhere, up to the late nineteenth century, lotteries were in vogue; in fact, many were organized under government auspices for civic purposes, for paving streets, constructing wharves, financing education. In 1750 a lottery was held to raise an edifice for Yale College; Harvard gathered funds in a similar way in 1772 and again in 1806. Even today "speculating on 'change'" is a legalized indoor sport of many Americans. Big business is one great game of chance, and Wall Street and the Exchange centers of our large cities fashionable gambling places where the stakes are high and the risks daring and where, unhampered, even the bland Ah Sin plies his nefarious trade.

The right of the State to legislate for the temporal well-being of its citizens moralists unanimously defend. Accordingly if, in its own domain, it were to invalidate a contract, they would give it no effect in the forum of conscience. But where its attitude is merely one of non-enforcement, they take a different stand. The Roman Civil Law clearly distinguished a mere agreement, *nudum pactum*; on which no action lay in court, from others of which legal cognizance was taken because of some formality with which they were clothed. However, it did not consider the former null or destitute of all binding force. Rather it always assumed that one with a sense of honor would abide by his engagements, though conscious that the Government might not be invoked to enforce them. English and American jurists have been of the same opinion. With the Canonists it was proverbial that the word of an honest man always created an obligation: "*Omne verbum de ore fidei cadit in debitum.*" In the light of this universally accepted distinction moral theology very naturally could not be satisfied with evaluating agreements merely by their legal worth. For the moralist every agreement freely and seriously made by persons capable of contracting, with reference to some honest object, binds in conscience, gravely or lightly, according to the intent of the parties, the subject-matter, and the circumstances attending its formation. The State's refusal to enforce the contract does not alter its ethical value.

But it is one thing to deny legal effect to an agreement, quite another to penalize its formation. In most of our States gambling is a penal offense, hence unlawful. The question arises: does this affect the natural worth

of the contract? The point is important for one may reasonably wonder whether a pact which is a violation of the law can create mutual rights and duties, since the natural law requires that the subject-matter of a valid contract be something honorable. Speculatively, even the moralists are not in harmony in solving the problem. Certain it is, a contract cannot be a bond of iniquity; Herod had no right rashly to agree with the dancing-girl Salome and Judas did wrong in bargaining to sell the Master. If one binds oneself to do evil the promise is worthless. But once a sinful promise has been executed, the more common opinion among moralists holds that the other party is obliged to his agreement, provided it entail no additional sin. This obligation arises not because of the original contract which was null, but by virtue of a new, innominate contract, based on the fact that an appreciable action, done in favor of a party to whom it is agreeable, creates a just claim to the compensation promised. In this theory the bootlegger and the traitor are worthy of their hire and one may exact compensation for prohibited servile work on Sunday. Analogously one may illegally buy a chance in a lottery but if the drawing favor him, he is entitled to and may keep the prize. So in betting he may violate the law, but he has a clear right to having his agreement fulfilled. However there are moralists who deny that any obligation in justice can arise from the execution of a sinful promise. With these an unlawful wager would be at most a matter of honor, not of justice, "a gentlemen's agreement." Because both these opinions are solidly probable, that is, since neither creates a certain obligation, in practice one is free and hence need not scruple about exacting his bet or retaining the stakes if they are paid, nor on the other hand if he does not pay can he be charged with injustice. In an unlawful contract the possessor has the advantage.

But all this assumes actual violation of the law. For the Catholic citizen there should be no such assumption. If betting or lotteries or raffles are proscribed he will have no hand in them. Though aware that the law is penal so that its violation (scandal, of course, being removed), is not sinful before God, he will also be firmly persuaded that, on principle, Catholics should be habitual and consistent observers, not evaders of the law. And his practice will follow his belief.

Quite recently a Supreme Court Justice of New Jersey, urging the Grand Jury to inquire into the observance of the State gambling laws, said:

The fact that it (gambling) may be indulged under the auspices of respectability at staid clubs or shielded by the cloak of religious charity, may present a social excuse but it does not present a legal excuse for its existence. A species of law which results in hunting down the ordinary gambling-house keeper and overlooking the club and the church indulging essentially the same character of offense can be justified neither in ethics nor in law.

While some discussion may be had about the last proposition, where gambling is prohibited church organizations will be the last to indulge it. It matters not that civil authorities wink at their conduct. This does not justify

or minimize the evil. It is using religion to encourage men paid for enforcing the law and sworn conscientiously to perform their duty, to disregard it. The Catholic Church does not claim for her children exemption from just legislation made necessary by public policy; in fact, in the matter of clerics indulging games of chance for money, she also has prohibitive canons. Hence, supposing the law, it should be observed and organizers of fairs and bazaars ought not to embarrass patrons who neither want to be lacking in proper support of parish activities nor desire to violate the law and give scandal to their non-Catholic neighbors.

What Shall We Do About It?

P. F. QUINLAN

[This article is published because it is a temperate and friendly presentation of another side to the question discussed in a recent series of papers.—*Ed. AMERICA.*]

IN a series of articles Claude H. Heithaus, S.J., has clearly described and dealt with some phases of the problem of Catholic attendance at non-Catholic universities. Anyone who devotes any study to the problem will find it a trying task to trace its intricacies. It is a baffling question. It is a delicate subject. It is also a matter that is likely to make one bitter and bellicose. Father Heithaus seems to have made his investigation in a scientific manner, and he has presented his findings without apparent prejudice and with evident poise. He did not attempt to analyze the entire problem—wisely, I think, for he might have found himself coursing around something resembling a vicious circle.

The sum of the articles is: that the Church has a vital interest in the higher education of youth; that about 37,000 Catholic youths in this country attend non-Catholic universities, where "teaching license" enables men to spread false doctrines in philosophy, history, literature, etc., where there is a good deal of godlessness among professors and students, and where morality is lamentably low; that there is no strong financial reason for attending secular universities instead of Catholic ones; that the courses sought or taken by the majority of Catholic youth are quite satisfactorily furnished by Catholic institutions; that Catholic colleges are in no important particular inferior to other colleges; and that there is no valid reason for the practical preference given by Catholics to non-Catholic institutions of higher learning.

There may be no valid reason and no sound excuse, from the Catholic standpoint, for the tremendous fact of the numerical difference between Catholic attendance at Catholic colleges and Catholic attendance at non-Catholic colleges; but surely there is an explanation. An inimical non-Catholic or a "grouchy" Catholic might argue that there are not a few Catholic colleges that are little better than high schools—colleges where the sciences are made light of, the classics are superficially taught, and religion is studied in an elementary manner; that students in Catholic colleges are not sufficiently trained along the lines of independence, self-reliance and originality; that

parents have taken notice of the fact that many young men and women coming from Catholic colleges are hot-house plants that wither away at the first blast of oncoming bad weather; that religion is not the business of secular universities, and that if morals in them are at a low ebb, it is the fault of the home and the church; that if vice at non-Catholic institutions is open and gross, it is secret and refined at Catholic colleges; that if there is broad license in teaching at secular colleges, there is narrowness and prejudice at Catholic colleges; and that there is such a preponderance, such a predominance of the regular clergy in the administration and the teaching staffs of Catholic colleges that Catholic higher education is too uncomfortably priest-ridden for these lay times. This is mostly ill-smelling smoke, and I will not take the trouble to see how much clean fire there is at the source.

There are other considerations that may furnish at least a partial explanation. Our young people have been made to believe that the really successful men have been bred in the big secular universities. One asks: "Are they really bred there, and why should they be bred there particularly?" "Well," the answer runs, "those universities are so big, so rich, so well equipped, so splendidly staffed, so crowded, of such unquestioned standing that any one coming from there *ought* to amount to something." This is simply and purely the application of the industrial standard to education. We revere fame. We venerate material fortune. We bow before physical bigness. We adore organization. In industry, when a product is sought, the name of the firm and the nature of the "plant" receive prior consideration and often more consideration than the product. The logic of it is that a great firm *must* turn out "great" goods; a fine plant *must* turn out a "fine" product. What will you do in the face of such philosophy?

Another factor is this: Catholic colleges are overmultiplied and not well located strategically. Were there fewer colleges, more centrally located, there would be less waste of effort, more efficiency, larger resources, and greater attendance.

Again, we have comparatively few professional schools. It seems to me that a young man would but seldom leave his home State to study, say, law or medicine. He wants to settle in his home State. He must pass his home State's examination. He needs local experiences, local acquaintances, and some local "pull" to practise successfully.

I refrain from citing additional explanatory facts, and come to the crux of the problem. What does Father Heithaus propose to do about it all? What does anybody propose should be done? What can be done about it? I am asking because I am sure I do not know. Yet I presume to suggest that anyone undertaking to solve the perplexing problem must ponder with patience and penetration, two things: the demands of what seems to be the logic of American Catholic education, and the demands of American nationalism.

Our ideal is: every Catholic child in a Catholic school. Our ecclesiastical law prescribes that children *must* at-

tend Catholic schools in all cases except where it is impossible or where grave reasons, passed upon by the Bishop, constitute an excuse for attending a public school. It is our theory, our principle, that religion is a fundamental, an essential, an inseparable part of education—in fact, the most important and the most precious part of education; that religion must permeate the entire scholastic curriculum; and that the Church, because of the relation between religious and secular knowledge, has the right and the duty to conduct schools.

It follows from our position that we are constrained in this country to maintain an entirely separate system of elementary schools. Furthermore, it follows, compellingly and inescapably, that we must maintain an entirely separate system of secondary schools; we are bound to supply secondary education to those who seek it, because public high schools are unacceptable and unsafe for the same reason that public grade schools are. Lastly, it follows, with unfailing force and unrelenting logic, that we are obliged to provide higher education for all who aspire to it, lest Catholic philosophy and Catholic culture never come to them or, worse still, lest the work of the Catholic lower schools be utterly undone in secular higher institutions. It goes without saying, for it follows automatically, that we must train the great majority of the teachers for this system in institutions of our own.

I will put it briefly this way: If we are to be logical in putting our educational theory into practice, in realizing our ideals, in applying our standards, in enforcing our rules and in executing our laws, we must have a continuous, graded, sufficient and complete system of elementary schools, secondary schools, teacher-training schools, colleges, and professional schools.

Now, I will not say that this is absolutely impossible, but I do not hesitate to say that it cannot be done. There are today more than 2,000,000 Catholic children in public grammar schools. There are more Catholic children in public high schools than in Catholic high schools. There are more than 37,000 Catholic young men and women in non-Catholic colleges and universities. There are thousands of nuns and Catholic girls receiving teacher training in secular normal schools and universities. Who is so perverted an optimist and so poor a prophet as to say that we shall ever be able to care for all of these in Catholic establishments? I submit it as a certainty that as far as we can sensibly see and reasonably reckon, there will always be large numbers of Catholics in secular institutions. What will we do about it? We say to them, or the logic of our system says: You cannot, or at least you should not, attend secular institutions. But we do not and we cannot nearly provide for all of them in Catholic institutions. I repeat, What shall we do about it?

In conclusion I will state the argument from Americanism, which we cannot help but weigh. In the interest of tolerance and amity, of legitimate liberalism, of patriotic unity, of sound nationalism, of true, triumphant Americanism, it is well and wise for Catholics to associate with the rest of the youth of the land in the great work of acquiring an advanced education. This asso-

ciation prepares the way for a later alliance of young leaders in the war to be waged against ignorance and injustice. Is it wise for us to continue emphasizing Catholic higher education in such a way as to make it appear that we are indeed a group apart, that we do not propose to participate in the every-day doings of American life as the partners of other Americans, that we are *in* America but not *of* it?

These are some of the things that occurred to me after reflecting upon the problem of Catholic attendance at non-Catholic educational institutions. Every intelligent Catholic should give serious attention to the matter. I feel very strongly that it is high time that the whole subject be discussed freely and fully, with candor and courage, with firmness in the right and without fear for the future.

A Jewel Ready for Mary's Crown

JOSEPH HUSSLEIN, S.J.

THE teaching of the Holy See regarding Mary's celestial function as Mediatrix of All Graces is a doctrine now sufficiently clear to be raised at any opportune moment to a dogma of the Church. All that is now required is a wider and more thorough understanding of the technical reasons for this truth which is already part of the devotional life of the Faithful.

That some opposition should still exist is naturally to be expected, but it is slight and insignificant if we consider the battle that raged for centuries around Mary's great prerogative of the Immaculate Conception. There are also those who fear the comment of the world about them. They fail to realize that Catholicism has no mightier weapon today for the conquest of the world for Christ than Mary's intercession with her Son. If Protestantism still remains fearful that what we give to the Mother is taken from the Child, our task must simply be to convince it of its error.

It is the misfortune of Protestants that they see in Mary nothing save her purely physical maternity. Yet precisely the discussion of her function of Mediatrix of All Graces must bring home to them, as never before, the full truth of all that is contained in Mary's Divine Motherhood.

But there is one reason in particular which, aside from all prejudice, accounts for the fact that Mary has been so remote from the mind and heart of the believing Protestant. It is because he could see in her no connection with the work of our salvation, except for the fact that she had given us the Saviour. It follows then that precisely the discussion of Mary's function as Mediatrix of All Graces must make plain to every open mind Mary's intimate, though subordinate participation and cooperation in the Redemption itself.

The sole reason why Mary is said to cooperate, by her intercession, in the dispensation of every grace that comes to mankind, is because she first cooperated with Christ in the acquisition of all these graces. Christ, it is true, remains the One Mediator as He is the One Redeemer, but in the distribution of graces as in the gaining of them Mary is active with Him and at His side. Her function in the work of Redemption as in the largess of graces could not be better described than by the word *Administra*, which Pope Leo XIII happily uses in both these

connections. It means a subordinated "helper," and thus distinctively indicates Mary's place in the work which is properly ascribed to Christ. It was fitting, says this great Pontiff, that she "who had been the *Administra* of the sacrament of man's redemption," should also be "the *Administra* of the grace derived from Him through all time." (*Adjutricem populi*, Sept. 5, 1895.)

Proceeding further Pope Leo XIII made this doctrine of Mary's participation in the work of the Redemption the dogmatic foundation of the Definition of the Immaculate Conception, just as it could now be made the dogmatic foundation of another Marian dogma, in case of the Definition of Mary's universal mediation with Christ. Yet Pope Leo himself could be no more positive on this subject than the Fathers of the Church through all the centuries who fearlessly speak of Mary as a cause of our salvation, *causa salutis*—not merely because she bore the Saviour, but because she cooperated with Him in the work of the Redemption.

The germ idea of all that has here been said was already clearly contained in the title given to Mary by the Fathers of the first four centuries, nearest the Apostolic age, when they equivalently spoke of her as "The Second Eve." That was but another way of calling her, as Pope Leo does, "Consort in the work of saving the human race" (*Supremi Apostolatus*). "Second Eve" and "Co-Redemptrix" may be taken as synonymous, while "Mediatrix of All Graces" is but the sequel of both these titles. As Eve truly cooperated in our fall, though secondarily and dependently upon Adam, so Mary even more truly cooperated in the Redemption, though also secondarily and dependently upon the Second Adam, Christ. As Eve was the Mother of all the living by nature, so Mary was to be the Mother of all the living by grace. Thus from the earliest patristic age we have testimony to the active and intimate participation of Mary in the Redemption and implicitly in the entire economy of grace, including its distribution to the end of time.

It is not straining a point to say that even our first parents in Paradise might already have perceived the concept of the Second Eve, elaborated by the early Fathers. It was clearly contained in the first revelation of the Redemption, in the great Prophecy of the Woman who with her Seed was to crush the serpent's head. It

matters not how we may read the original text. The enmities of Satan are there described as directed against both the Woman and her Seed, against Mary and Christ. So too the triumph is the common victory of both. Mary, as the Fathers truly read this *Protoevangelium*, was here described as Co-Redemptrix. Through Christ and with Christ, she was to crush the serpent's head. In the words forming the dogmatic foundation of the Definition of the Immaculate Conception, to which I have alluded, Pope Leo XIII thus refers to Mary's cooperation with Christ:

So the most holy Virgin, united with Him in the closest and most indissoluble bond, *together with Him and by Him*, exercising her everlasting enmities against the poisonous serpent and most gloriously triumphing over it, crushes its head with her immaculate foot. (Bull *Ineffabilis*.)

But perhaps the patristic description of Mary as *causa salutis*, with Christ and dependently on Him, and so her function of dispensing through her intercession with Christ the graces thus acquired, may become still more clear by turning directly to the mystery of the Incarnation. The first formality under which we here perceive Mary is that comprehended by the Fathers under the title of *Sponsa Verbi*, or Bride of the Word, in what is described by them as *Connubium Divinum*, or the Divine Nuptials. It is this phase of our subject which Scheeben and Schüth have particularly developed.

We are here dealing with no merely poetic figures, but with the profoundest mysteries of our Faith. In those "nuptials" which the Divine Person of the Eternal Word contracted with our nature it was necessary that our human race should on its own side be represented by a person, a human Bride who was to give her consent to this bond of union that took place in the Incarnation. In the words of St. Thomas, it was Mary who there represented our entire human race. Her relation to the work of our Redemption, which was here in question, thus became far more intimate than the part of Eve in our loss. Mary under this formality held a position no less responsible and weighty, no less freighted with imponderable consequences for the entire human race, than Adam had held in the fall. Here, then, all graces that would come to mankind were strictly conditioned upon Mary's consent, upon her active cooperation with the work of Redemption thus begun with the Incarnation.

No less clear is her cooperation in this work under a second formality, namely as Mother of the God-Man. We have often heard it stated, as a pious opinion, that before going forth to His Sacred Passion Christ first obtained the consent of Mary. That consent may then have been renewed, but it had already been given by Mary in the mystery of the Incarnation. Here she consented, not merely to assuming her physical motherhood, but to the entire plan of the Redemption, and to her definite place in it. For this it sufficed that she embraced the entire will of God.

Her place was not to be in the public eye. She was not to belong to the exterior ministry of Christ. It was a participation of the heart. In her heart she consented to the redemptive work which the angel messenger unrolled

before her, in her heart she made her oblation of the Divine Victim that was to be nursed at her breast for the supreme Sacrifice, in her heart she endured with a mother's anguish all the torments of the Crucified, to her heart she pressed at last the dead form of her Divine Child, once more returned to her embraces after that Death to which she had consented with every beat of her heart in its perpetual conformity with the Divine will. And so in her arms she held the Treasure of all the world, and the graces she purchased with it are now distributed, without exception, at her intercession only. Could any truth be more satisfactory, any truth more beautiful?

Mary's *Fiat* at the Incarnation was the *Fiat* of Calvary as well as of Bethlehem, the *Fiat* of the Cross as well as of the Crib, the *Fiat* too of all that was still to follow for the completion of the work of Redemption. For only as a unity can that work be rightly conceived. It opens with the Incarnation and stretches on in its effects to the last grace that will be given to the last human being that will ever live upon earth. The work begun on earth must thus be continued in Heaven. It is one and the same work, and so in all its stages we have the cooperation of Mary with her Son, whether as Redeemer or as Mediator. And to all that was comprised in this one complete work of the Redemption, did Mary give her consent in that sublime *Fiat*, for which, as St. Bernard says, earth, heaven and hell awaited with eager expectancy.

Following now the sublime theology of St. Paul, where he speaks of the mystic body of Christ, we find in this the great reason of Mary's spiritual motherhood of men. As Christ, the Head of that mystic body was begotten by her, so the members too must claim her motherhood. She is mother not merely of the physical body of Christ, but of His mystical body as well.

Not therefore beneath the Cross did Mary become the spiritual Mother of mankind, but it was there that this Motherhood was publicly proclaimed by her Divine Son, who was the first of many brethren. By no other word than "Woman," then applied to her by Christ, could He have better recalled for us the fulfilment in Mary of the Prophecy made in Paradise. From henceforth all generations should know in Mary the Mother of all the living by grace, the Second Eve at the side of the Second Adam, with whom and through whom she was to complete the work of Redemption, even to the dispensing of the last grace that would come to mankind, the great "Woman," who is Mother of God and Mother of men.

And here opens up another thought too vast for discussion. Not merely is Mary compared with the Church by the Fathers, but she is practically identified with it. Church and Mary both express the same idea, both are for us the channels of Divine grace and in both we see the Mother of all the living by grace. So the symbolism applied to the Church, perfectly and accurately refers also to Mary. The Great Woman of St. John's Apocalypse, who saves her seed from the Dragon, is the Church and she is Mary. The Fathers clearly point out this twofold truth, in which we may see implied a further Scriptural

verification of the function of Mary as Mediatrix of all graces, with her Divine Son and dependently on Him, even until the number of the elect shall be completed, the children of Mary by Divine grace.

To understand most perfectly the intimate relation between Mary and the Church we need but remember that every grace which flows to us through the ministry of the Church comes to us also through the mediation of Mary. I need hardly state that this function of Our Lady is not defended here as due to her of her own right, but, in the words of Pope Leo XIII, as freely conferred on her, "God so willing." Of the fact itself there is no doubt. It is found in the Church's official teaching and is based upon the Scriptures and the Fathers.

And now, in fine, when we come to the great question of a dogmatic Definition by the Church there are those who are willing to admit the possibility of defining Mary's title as Mother of Divine Grace, but hesitate at the thought of dogmatically declaring her to be the Dispenser of each and every grace that comes to us from Christ. Yet there is no defense for such an attitude.

The arguments that prove Mary to be the Dispenser of any graces prove her just as well to be the actual and active Dispenser of each and every grace that comes to us. Indeed, it is to that conclusion that they inevitably tend and not to a more restricted interpretation of Mary's function as spiritual Mother of mankind. Mary's part in the work of acquiring these graces was not restricted except in as far as it was secondary to that of Christ. So, too, there is no reason for any restriction now in her function as Mediatrix of all these graces to us, except that we must assert again her dependence upon Christ. Let us not then fear to repeat freely with Pope Benedict XV that in the Definition of Mary's title as Mediatrix of All Graces there is not *the slightest difficulty*.

On the Hill of Martyrs

M. E. CLEMENS

JESUITS the world over must have felt a pleasant tingling in their right ears during the delivery of Justice Victor J. Dowling's beautiful tribute to their share in the development of the new world—their devotion to religion, to education, to scientific study, and the suffering and death which were ever their portion in their effort to light the lamp of faith in the breasts of the natives of the two western continents—at the civic tribute to the achievements of the Jesuit Martyrs of North America at the Hill of Martyrs, Auriesville, N. Y., on Sept. 27.

Viewing it as a newspaper writer, it was impressed upon me that it was a wonderful celebration, both in its religious phase and in the secular tribute. Fittingly, the day was perfect. One could stand on the hills of beautiful Auriesville and gaze across the autumnal haze lying in the valleys, to see the crowns of other hills bathed in beautiful sunlight. The grass, the trees, retained their mature verdure, and with all the great throng that paid homage through the wonderful day, reckoned at beyond 12,000, there was the underlying note of calm reverence

that seems to be instilled by the very air of this beauty spot of New York. It was an inspiring thing to see the vast number of the pilgrims, who, with minds detached from the physical surroundings, followed the Way of the Cross from station to station, sometimes in large groups, sometimes in couples, sometimes a lone seeker for the Grace of God repeating the prayers before the mementos of Christ's agonizing journey to the ignominy that was His glory and the glory of mankind.

Secular writers, and some clerical ones, too, usually like to describe Catholic ceremonials as "medieval" because they follow the same forms and are conducted in the same vestments that marked them from the beginning. No doubt in the minds of many the word is used to imply a recourse to outworn beliefs and forms of worship, just as though because a thing is medieval, it is without meaning or reason. This thought occurred to me as I watched the inspiring procession of the Blessed Sacrament, and the Triple Benediction, and knew that it was being studied by the eyes of many non-Catholics who had never seen it before. And I looked around at the grass and the trees and the display of human emotions, and I saw that they, too, were medieval, and older far than the middle period. For the grass and the trees spring from their roots, give to mankind of their beauty, teach it their lesson, now, exactly as they have done from the beginning, and as they will do to the end. And in the same way has mankind continued, as it ever will, to give expression to the sublime ardor that comes with perfect faith.

The celebration will always linger in the minds of those who were fortunate enough to attend. A more beautiful spot for the upbuilding of an American Lourdes cannot well be imagined. With all their brutal savagery, the Indians must have had some sense of beauty in their consciousness, and perhaps it was this spark which kept alive the hope of Father Jogues and the other missionaries that in spite of the venomous hostility displayed toward them, they would ultimately conquer. For there must have been a sense of beauty in those who chose this spot for the Indian village of Ossernenon. Entirely aside from the religious character of the Shrine, there is no part of it that does not appeal to one's esthetic sense. The rolling hills, and the deep valleys, the ravine in which Father Jogues secretly gave Christian burial to the body of René Goupil, the first of New York's three martyrs, and in which Father Jogues, in his second period of torture, used to hide from the Indians to pray at the secret grave, the pines, the hickory, the birches and elms give an air of simple grandeur to the whole area acquired by the Society of Jesus to pay homage to the pioneers of the Faith, who gave their lives to the cause of Christ.

But more enthralling even than its beauty is the sense of contact with the work and sufferings of Father Jogues and his companions that possesses one in the realization that it was on this very spot that this wondrous page in the history of Catholicism was written. One can more readily realize, and shudder at the realization, that it

was here the painted, feathered fiends beat the crippled priest and his companions with clubs, with iron bars, strewed burning embers over their naked bodies, tore away their fingernails, sawed or hacked off their fingers, made them perform slavish tasks in the midst of their sufferings. Truly, nowhere in the chronicles of the sufferings of those who died for the Faith under Roman tyranny or elsewhere in the old world can there be found a record of tortures as fiendish as those imposed on these Jesuit Martyrs of North America. The realization of all of this thrills one and the lesson comes home with tremendous force of what these pioneers suffered for their faith in comparison with the present day's conception of what constitutes a good Christian life, of suffering for righteousness' sake. And when one realizes that no matter how ferocious became his torturers, through it all Jogues prayed, like Christ on the Cross, "Father, forgive them, for they know not what they do," one can best sense the saintly character of this devoted priest.

There was quite an appreciable difference between this celebration and the purely religious one of August 16, which I also attended. There was a deeper and more complete solemnity about the former than about the latter. Perhaps it was the injection of the civic note that made this difference, for the thought came to me during the delivery of the orations of Justice Dowling and Mr. Flick. While they on the speaker's stand were extolling the material achievements of the pioneer, in the Shrine chapel, within the sound of their voices, the relic of Joseph Lalande, the second of the three martyrs, and the only relic of any of the three which has been saved, was being applied to the faithful who sought relief from physical ills. The civic celebration was nevertheless, an essential part of the series of ceremonies, and it added force to a thought, which, despite the solemnity of the celebration of August 16 came to my mind at that time.

My mind has a trick of making contrasts, of applying the events of one age to the conditions of another. That thought was, "What is 100% Americanism, anyhow?" There has been a lot of propaganda about it here in recent years, yet under the conception of the chief proponents of an arbitrary standard, neither of these three men could have qualified. They were all of foreign birth, none was ever a naturalized citizen of the United States. Yet, if it had not been for them, and others like them, would there ever have been a United States?

The story of the efforts of Director General Kieft and the other officials of the Dutch settlement, Fort Orange, which is now Albany, to rescue Father Jogues, their final success in first secreting him, and then ransoming him from the Iroquois, their kindness to him afterward, and especially the kindness of the Dominie Johannes Megapolensis were not prompted by religious sympathy, for these men were not Catholics and they certainly were not admirers of the Jesuit Order, yet they knew what a captive of the Indians would have to endure and they had the admiration of one brave man for another which has always put aside any other consideration.

Education

Makeshift or Salvation?

IRVING A. J. LAWRES

[The series of articles on the attendance of Catholics at non-Catholic schools directs attention to the Catholic Foundations and similar institutions existing in some of these schools. Mr. Lawres tells why he thinks them at best a mere makeshift, and at their worst a hindrance to the Catholic college.—Ed. AMERICA.]

THE Knights of Columbus in one of the largest American cities have pledged themselves to work for the endowment of a Catholic Foundation at a State university. This Foundation consists not only of a chapel with a resident rector, but of a complete organization equipped to minister to the spiritual, educational and temporal wants of the Catholic students in residence at the university. A Catholic priest who is rated as a professor by the university conducts courses in Catholic religious branches which are accepted by the university in partial fulfilment of the requirements for a degree. Clubrooms and meeting centers for the Catholic students are provided, and in short, there is an actual Catholic unit established on the campus. I can scarcely see a distinguishing difference between the relation of the Catholic Foundation to the university and the relation of Balliol, Magdalen or Keble colleges to the university of Oxford, other than that the student registers in the State university as such, and then pursues courses in the Catholic Foundation, whereas at Oxford, the student matriculates in one college and is then free to attend lectures in almost any of the numerous colleges of the university. At one State university there is established the College of Letters, Law and a dozen others in addition to the so-called Catholic Foundation which, practically, might be called the Specially Equipped College for Catholics.

Now, I have no quarrel with State universities; they are excellent institutions doing very fine work. Neither have I anything to say here about Catholic students attending State schools. The special courses they desire or the particular fraternities they may wish to join, perhaps cannot be found at any Catholic institution; or there may be any one of a dozen other valid reasons for their matriculating at a State University. With this point I am not concerned. Furthermore, it is clear that once these students are at the State university, the fact should be recognized as a fact and some provision made to care for their spiritual needs. Hence arises the necessity, as some think, of the Catholic chapel with the resident rector. Now it might seem that the idea of a Catholic Foundation is a mere expansion of the chapel idea, that it is the same thing on a larger scale, that it is merely a means of attending the Catholic students more efficiently and that it is a natural outgrowth of the Catholic chapel, coincident with regular expansion of the university itself. But the point I wish to lay down, the thought on which I wish to insist, is that the Catholic Foundation is not a mere growth of the chapel and a widening of the rector's activities, but that it is an altogether different project; and

one which Catholics as a body, whether in the form of the leading Catholic fraternal organization, or otherwise, should not support.

We must never forget that we have Catholic colleges and universities of our own to maintain and support. Generally speaking and *ceteris paribus*, the ideal place for a Catholic student to obtain a higher education is in a Catholic institution, just as the ideal place for the Catholic child to obtain a grammar school education is in the parish school. As long as we concentrate our main efforts on Catholic colleges and universities, advertising them, contributing to them and advising our children to attend them, so long will those schools maintain their present status and make some increase in size and excellence. Then, although a Catholic chapel be maintained at the State university, no one can possibly be mistaken as to which school we wish our children to attend and at which school we merely tolerate their attendance. But when we switch our attention from the Catholic institution and focus this attention on the State university with the Foundation as the attracting force, and through the largest Catholic fraternal order talk of a one-million-dollar endowment for an already well-equipped Catholic Foundation at the State university, then, the Catholic mothers and fathers will be troubled with serious doubt as to what school to send their children. Although Catholics must pay their full share toward the maintenance of State schools, still so long as we make an attempt or pretence of supporting an individual system of education, our most serious obligation is toward the support and progress of our own colleges and universities. Nevertheless, by financing this huge project at the State university, and because of the vast amount of advertising necessarily connected with it, and through the active or passive agreement of certain Catholic groups, we Catholics declare and broadcast that the State university is the ideal place for Catholic parents to send their children to. If this approbation, be it considered direct or indirect, rested at a mere indorsement, it might not be considered so seriously, but because of the gigantic plans being made, the affair resolves itself into a downright invitation and bait for Catholic students to register at this State university.

If Catholic students find better quarters and accommodations provided for them at a State university than at a Catholic institution they will very naturally seek their education at the better-equipped school. If the idea of "Catholic" is linked intimately with the State university and luxurious, material appointments provided especially for Catholic students, then, Catholic parents cannot but help conclude that the large public institution at which is maintained the "magnificent Catholic Foundation" is the logical place to send their children. The real function of the Catholic Foundation or Catholic chapel should be to minister to the spiritual welfare of the Catholic students and, after a fashion, to counteract some of the philosophical and historical errors which certain professors in some universities seem bent on teaching. If Catholic students wish to obtain a solid, sane philosophical education, the ideal place to acquire it is the Catholic college. If we

did not believe this when we started our colleges we would have done better to confine our activity to parochial work. We believe our system of imparting a religious education is superior to the substitute idea of a Catholic Foundation, the rector of which goes into the pulpit on Sunday to tell his students that what Professor X is alleged to have said on the preceding Monday is not so. If we do not believe the Catholic system is better for us, then we should close our schools. If we do believe that the one system is better than the substitute, let us not spend too much time backing, advertising and financing the substitute, lest Catholic parents be led to believe that the substitute is the genuine article and our ideal system a failure. If we wish to keep our institutions on a par with the State schools and the larger private institutions with their stupendous endowments, we must focus the attention of Catholics on the Catholic universities and not divert attention to some huge foundation maintained at a State school.

Catholic schools need every possible dollar that we can raise; let us not forget that charity begins at home. What would be the result if the principle of the Foundation were extended throughout the country; if huge sums were raised in the various States and complete Foundations established at some forty-odd universities? But why stop there? Harvard, Yale, Johns Hopkins, Chicago, Stanford are most excellent halls of learning; so why not a few millions for an endowment at each of these and other private schools? And in the meantime, what will become of the Catholic institutions? Attention will be diverted from them, students who might matriculate at Catholic colleges will register at State or private seats of study, wealthy Catholics who "might" leave a few dollars to some Catholic school will contribute to some Foundation and the progress of our Catholic system of education will be most seriously arrested. This may be termed a *reductio ad absurdum*, but it is a valid one. Our schools will not roll over and give up the ghost immediately, but they cannot avoid suffering if the principle of the Catholic Foundation be allowed to spread.

This is but a sketch of reasons why the principle of the Catholic Foundation is not the same as the principle of the Catholic chapel maintained at a State university. The latter is a makeshift accommodation, whereas the Foundation project in the concrete amounts to a declaration that the type of education given in the State school is so excellent that every effort should be made to induce Catholics to register at the State university. If this type of education is much superior to ours, let us not divide our attention and money but close our colleges and erect worthwhile Foundations at all the better schools maintained by State or private enterprise. Let us fit our teaching priests, or most of them, for parochial and missionary work, and make tired pedagogues of only a few who will be needed at the Foundations. I would not object so strenuously to this plan as I do to our dividing our attention and money, or what is worse, pretending that we are heart and soul for the one and then giving our money and moral support to the other. Let the Knights look to the direction of their forceful activity. The activity of the Knights in

this Foundation affair is equivalent to a father's spending his hard earned salary on the children of some wealthy man across town while his own children are home crying with hunger. If the Knights wish to help education let them direct their efforts towards making our Catholic universities so attractive and complete that Catholic students will have no occasion or inclination to matriculate elsewhere.

Sociology

The Neighborhood Fire

JOHN WILTBYE

AS the landlord of my very modest menage seems to have forgotten that there is a furnace under the steamboiler in the cellar, the very vivid descriptions of forest fires in the West recently contributed to *AMERICA* by Dr. R. A. Muttkowski have been of real comfort to me in these first frosty days of Autumn. October is with us, but no brown October ale, and not even a clanking pipe in the radiator! But out in the West, where the great open spaces begin and hearts of oak never so much as splinter, Dr. Muttkowski finds material for a story that cheers the heart and stimulates the imagination. He tells of a good round swinging fight, and the joy of battle, and then to top it off, sandwiches and hot coffee amid the smoking embers on the mountain side. The epicure!

Even to my unscientific mind, however, the Doctor has made plain the peril and the all too needless loss occasioned by these spectacular disasters. It occurs to me, however, that with equal profit we may devote a few moments to reflection upon the humble, commonplace neighborhood fire. I refer particularly to the drab and dreary kind which at least in New York attains to no higher glory than a few lines in one of the papers, with the comment "loss trifling." Trifling it may be when compared with the total property-values in the huge metropolis, but not necessarily trifling to those who sustain it, nor is it trifling in the gross. In the old days we used to be taught that the sum of trifles might make a huge amount: for which we were advised to consult the well-known drops of water which by keeping at it pierced the granite, and the unhappy camel who fell at last under the burden of one more straw. Statisticians of unusual repute for veracity assure me that the sum total of fire losses in the United States last year amounted to more than \$500,000,000, and that the per capita loss with us is seven times that in Great Britain, ten times that in France, and fifty times that in thrifty Holland. Worse, these fires occasioned the death of about 15,000 people. In London, in 1922, there were 4,820 fires, with a loss of \$3,549,000. New York in the same year had 18,757 fires, occasioning a loss of \$22,743,195. One reason for this difference is that while most of the buildings in London are of stone, brick, or other non-inflammable materials, in New York there are still several thousand houses, stores and stables of wood. City ordinances now

forbid buildings of this kind, but every one of the present inflammable structures is like a heap of glowing embers which any chance wind may fan into a mighty flame.

But great fires are decidedly fewer in the larger cities than formerly. New York, for instance, has not had one for more than ten years, and I think this is also true of Chicago, Philadelphia and Detroit. This improvement is due in part to improved fire-fighting facilities, but also to more intelligent building laws, and to the insistence of the insurance companies that the necessary precautions against fire be observed under penalty of cancelling the policy or raising its cost to a prohibitive figure. I am not informed as to what proportion of the losses is borne by the small neighborhood fire; but since great conflagrations are decreasing while the total number of fires is increasing, it seems probable that the neighborhood fire is responsible for the greater part.

Now while the cost of any one of these fires is trifling rated in dollars, measured in terms of human woe it may be overwhelming, and in this fact lies its social significance. When a family loses the few poor sticks that serve as furniture and the odds and ends of garments constituting the domestic wardrobe, the insurance appraiser has little to do, but the family has been deprived of its all. In the last neighborhood fire I came across, father, mother and two children escaped with their lives at two in the morning, but their furniture, upon which the last payment had just been made, and all their clothing, were destroyed. The owner of the tenement figured his loss at \$1,000, covered by insurance, but the father of the family was forced to borrow at usurious rates for the immediate expenses of food, clothing, furniture, and payment upon a new tenement, and to begin with what heart he could the rebuilding of the family nest. In the records of the department, it was not much of a fire, but to him it was stark tragedy. In fact, it is generally upon the small neighborhood fire that wretchedness follows, since business houses and residences of the finer type are usually well protected by insurance. Their owners suffer nothing worse than temporary inconvenience.

In view of the misery caused by the neighborhood fire, the prevention campaigns begun from time to time, are part of a movement which deserves hearty support. One careless individual, even if it be a descendant of Mrs. O'Leary's famous cow, can endanger a hundred occupants in a tenement, or an entire neighborhood. Many fires, possibly the majority, are directly traceable to carelessness. According to figures compiled for the National Board of Fire Underwriters, the chief cause of fires in 1921 was "matches—smoking." Spontaneous combustion, which usually means that some careless person has allowed a pile of rags or paper to accumulate near a stove or furnace, followed, after which defective flues, stoves, electricity and lightning are enumerated. Last but not one on the long list came fireworks. Thus the records seem to show that the cigarette is deadlier than the firecracker, and the good ladies who are trying to prohibit it on the ground that it is soul-destroying would have a stronger case if they argued that it is house-destroying.

Note and Comment

AMERICA'S New Rearrangement

EVERY once in a while a new urge comes over all householders to change the furniture all around, so as to give a new and fresher look to each room, and surprise dad when he comes back to supper. Dad may not like it at first, but gradually he grows used to it, and soon wonders how he managed to live with the davenport under that window and the Victrola over near that door where he scuffed his shoes on its legs every time he passed it. With somewhat more serious consideration and intent than the instinctive discontent of the housewife, AMERICA has changed its furniture around a little, to meet certain technical difficulties, and to make it possible to present each week a more varied appearance and avoid the somewhat stiff and prim look it has worn since its last change. Dad "never knows where anything is" for a few days after the change, but after a while he grows a new habit and everything is all right again.

Scholarship and the Primary School

AS if to confirm AMERICA's contention that the scholarship question is not a Catholic problem but an American one, the *Review of Reviews* printed the results of its annual tests of current history examination papers. The usual number of "howlers" adds spice to the report, but its deeper lesson will not be lost sight of, for it points to a serious lack of training in the personal intellectual qualities without which any later scholarship will be impossible. Accuracy, calm reflection, observation, fidelity to truth are not the usual characteristics of children, but they must be formed in childhood, if there are to follow any good results in later life.

Mass for Geneva Delegates

DURING the recent meeting of the League of Nations at Geneva the American press widely reported a joint Anglican and Calvinist service at which the New York Baptist divine, Dr. Fosdick, was the speaker. His sermon was of the usual pacifist character, though he candidly admitted that Protestantism was responsible for much of the "nationalized religions" so inimical to international peace. The service was held in St. Peter's Cathedral, a vast medieval structure, originally Catholic property, but confiscated by the Calvinists, and was attended by the principal English delegates with a few other English speaking members of the Assembly. Of the solemn Mass in the Church of Notre Dame which marked the opening of the Assembly, the press was silent. The Geneva correspondent to the London *Universe* supplies the item. The preacher was the eminent Italian Franciscan, Dr. Gemelli, head of the Catholic University of Milan. Mgr. Besson, Bishop of the diocese, pon-

tificated, adding to the Mass of the Nativity of the Blessed Virgin the liturgical prayer "for an increase of peace." The gathering evidenced the universality of the Church, for kneeling side by side were delegates from the little Negro Republics, Haiti, San Domingo and Liberia, and internationally famous Catholic statemen like Count Apponyi of Hungary, M. Motta, former President of the Swiss Confederation, and Count Skrzynski of Poland. Both Senator Dandurand, the President, and Sir Eric Drummond, the Secretary General of the League, also attended. Senator Dandurand is the fourth Catholic statesman to occupy the post of President of the Assembly. He was formerly Speaker and is now Leader of the Canadian Senate.

Catholics in the Y. M. C. A.

SOME ten years ago the Rev. Edward F. Garesché, S.J., published in the *Queen's Work* a series of articles dealing with membership of Catholics in the Y. M. C. A. Recently he has made a new survey of the field and the current number of the magazine contains the first instalment of his findings. The Association's secretaries were questioned as to Catholics affiliated with their various branches. Some of the findings follow:

Replies were received from seventy-eight centers and the total of their Catholic membership reported was 27,710. Thus New York City reported 5,000 Catholic members; Philadelphia, 1,589; Detroit, 678; Buffalo, 1,500; Newark, 403; Cincinnati, 400; Worcester, 495; Paterson, 479; Lowell, 350; Hartford, 772; Orange, N. J., 422; Meriden, Conn., 300; Minneapolis, 248. . . . Some of the individual percentages of membership are interesting. Thus, in Philadelphia 8.8 per cent of the Y. M. C. A. are Catholics; New York City, 16 per cent; Buffalo, 20 per cent; Newark, 15 per cent; Worcester, Mass., 15 per cent; New Haven, Conn., 25 per cent; Paterson, N. J., 23 per cent; Fall River, Mass., 32 per cent; Cambridge, Mass., 24 per cent; Lowell, Mass., 35 per cent; Hartford, Conn., 19 per cent; Utica, N. Y., 25 per cent; Manchester, N. H., 20 per cent; Holyoke, Mass., 27 per cent; Newton, Mass., 23 per cent; Salem, Mass., 25 per cent; Amsterdam, N. Y., 30 per cent; Gloucester, Mass., 50 per cent and Northampton, Mass., 25 per cent.

To those interested in the welfare of our Catholic young people these facts are thought-provoking. Granted that no direct effort at proselyting is made, there is always the grave danger that a Protestant atmosphere will weaken one's religion. Even if actual loss of faith does not result the seeds of indifferentism will be sown. In fact the Secretary in Oakland, Calif., notes:

One of the strongest leaders of our Young Men's Division is a loyal member of the Roman Catholic Church. He has led Bible classes in our boys' camps and exercises a strong spiritual influence among our members.

Since Bible classes with Protestants are often "services," it is hard to understand how this apparently loyal Catholic is not participating in sinful religious worship. At all events, the survey emphasizes the importance of multiplying centers for Catholic boys. Where the K. C. and other Catholic clubs flourish, and in cities like New York, Philadelphia and Baltimore, the solution of the problem ought to be easy. A little sacrifice would go a long way in helping our young men.

Literature

Hardy in the "Movies"

IT was recently announced that "Tess of the D'Urbervilles" was to be filmed under the personal supervision of its octogenarian author. This gives rise to inviting speculation. This master novel contains a powerful exposition of Thomas Hardy's philosophy, or views on life. They are not the sort of views that the ordinary man loves to entertain for any considerable period. But Mr. Hardy is sincere and earnest in his adherence to these views; he would not, we presume, for any consideration, change any feature of that gruesome story if the change should involve the repudiation of his thesis, which may be stated: we are not ruled by a benevolent, Divine Providence, but are the puppets of a blind Chance. But since the pathetic appeal of Tess must captivate every heart in the audience before the third reel, it is difficult to see how the box-office can permit her to pay the final death-penalty provided for her in the original version. If the small black flag, mute signal that she has paid the price of blood in England, does not wave at the point at which patrons of the screen are accustomed to yawn toward their hats, Mr. Hardy's case against Divine Providence must be weakened; if it does wave, the box-office must suffer.

Thomas Hardy is a realist of realists. A realist is one who depicts life as it is, let the chips fall where they may. He is nature's mirror, the portraitist after Cromwell's heart, who omits not a single wart.

This means merely that the realist, by a discriminating selection from the vast amount of material at hand in a certain small patch of a great field, does his best to represent that field as it appears to him. For, obviously, only a mind that sees an object in all of its causes, effects, motives, circumstances and interrelations can picture it as it really is. This is especially true when the object is a human soul, whose greater existence lies beyond the grave. Furthermore, there must enter the personal equation: his race, temperament, religious belief if any, peculiar circumstances of birth and training, before one can say whether or not the writer has given a true picture. It may be a very, very interesting world he paints, and his work may be true literature, but nothing more follows necessarily.

If Thomas Hardy, as an artist, has many faults, they are not visible to the naked eye. The man's knowledge of his art is uncanny. He knows just what sort of tremendous trifles at odd moments reveal character. He knows all the springs of the human heart. He knows what stuff forges best into a chain of causality that will sustain the weight of a terrific climax, into plot through whose mail not even the shrewdest point will find its way. The English language has seldom known a master more cunning in marshaling its last reserves to the telling of a great story, more skilled in plucking from its strings the poignant chords of pathos, heartbreak, horror or despair, more perfect in the Aeschylean cumulative effect of piling up Ossa on Pelion of impending doom until

the sickening catastrophe brings welcome relief. He knows that a few wisps of straw eddying in the wind can express a world of desolation and that a black flag waving from a tower can cause a rush of tears. He knows what riches lie in "the short and simple annals of the poor." There are many other things that Mr. Hardy knows, among them precisely the effect he wishes to produce and what he must not allow to enter his story if that effect is to be ensured.

The novel, "Tess of the D'Urbervilles," contains this thesis: we are ruled, not by a loving Providence, but by the whims of a blind Chance. In support of that thesis Mr. Hardy pictures a pure woman caught in the net of circumstance, more sinned against than sinning, the blameless victim of human injustice and divine neglect. This problem has troubled others also. It is coexistent with the human mind, no doubt. The human injustice we may easily grant. As for Divine Providence, if the woman was culpable, why defend her? If she was not culpable, why worry, since she found ample justice at the throne of her Divine Judge? After all, the proof of Divine Providence does not rest for confirmation on an individual's earthly happiness or misery. Christianity or virtue is almost synonymous with suffering. Pain is the primer lesson of the Christian.

We do not wonder that Mr. Hardy should have his difficulties in theology, a branch of learning which he does not profess. It is more remarkable that he should violate one of the strictest canons of his proper art. It is *de rigueur*, I believe, that the realist should never distract the reader's attention from the story to his personal views. It is bad manners as it is bad art. How then explain the paragraphs in which the author appears in person to impugn theological truth?

It is not clear just whose theology Mr. Hardy is getting at. It cannot be the Catholic, if he knows that theology. For according to that theology, the epithet of "pure woman" which he rather defiantly applies to the Tess of his imagination may be wholly merited, since there is nothing to show that she was *certainly* guilty of formally forfeiting her claim to that title. Nor is it certain that she was formally guilty of murder. But it is certain that unbaptized infants are not consigned to the hell of the damned, a point which gives him umbrage. And a mother acts rightly who baptizes her own infant in danger of death, if no other can be called to perform the rite. The author distinctly impresses one as fighting valiantly against dead soldiers.

The simple fact seems to be that Mr. Hardy is not presenting life as it is. He presents half of life, a half world, the half that is in darkness. No one knows better than this consummate artist that his story and thesis can thrive only against a background of Stygian gloom. It is a tale laden to the water's edge with details that contribute to an atmosphere of imminent calamity. A false move, a gleam of laughter, a smile, even a chance sneeze, would send the precious cargo to the bottom and the reader into gleeful hysteria. Consequently, in the four hundred and fifty pages of this faithful transcript from life

there is not a witty line, not a hint of humor, not a glimpse of wholesome laughter, not a single laudable enterprise crowned with success, not a genuine ray of light anywhere save such as serve only to "make the darkness visible." Is Mr. Hardy reversing Shakespeare and Russianizing English life? At any rate it is a world of his very own. This world is not that way.

But he is, of course, merely following an artistic principle and exercising an artistic privilege of selecting such material and such treatment as will best ensure the desired effect, which is gloom. This device is, I am told, widely employed by mediums during a spiritistic seance and for the same purpose, to place the watchers *en rapport* with whatever may happen. The parody is not perfect, but the similarity is worth noting at least.

At all events the fate of the small black flag in the screen version of Tess will be well worth noting.

LOUIS F. DOYLE, S.J.

INSPIRATION

Mine the unexalted mood,
Bemoaned and shunned of art,
Till memory steals to solitude
And contemplates her heart.

Then embers passion betray
Emotion, mooning dark,
From which she takes an argent ray
And twirls the sheen to spark.

Thus, in twilight mood, she brings
From mirrored flame the fire
Of twinkling dreams, unwon by wings
Of song your eyes inspire.

FRANCIS CARLIN.

LET MY SOUL BE A TRUMPET

Let my soul be a trumpet sounding
The radiant love of the Lord;
Forever at locked gates pounding
With the force of the living word.

Let my soul be a slim flute, singing
Bright airs in the dark of the sod,
Recalling the White Dove winging
From the wonderful Mind of God.

Let my soul be a green tree blowing
In the cold, gray paths of the rain,
So that men may be gladdened for knowing
The beauty that springs from pain.

Let my soul be a lily of whiteness,
Spread peerlessly pure in the morn,
To dazzle the world growing sightless
To things that are spirit-born.

And then at the last let my soul—
Intangible spark of desire—
Be blown to its ultimate goal:
God's bosom of fire.

J. CORSON MILLER.

REVIEWS

The New History and the Social Studies. By HARRY ELMER BARNES. New York: The Century Co. \$4.00.

This volume is remarkable not only for a vast amount of erudition but also for the vistas it opens into that confused labyrinth of modern thought where every new theory is more or less destructive of its predecessors. The portly volume contains a rather complete and well documented account of the development of the newer historical method, which, Professor Barnes rightly claims, is the only way of writing useful, constructive history. To put his theories into a few words: the older scientific history was content to discover *what* happened; the new history tries to tell *why* things happened and looks upon social conditions, development of moral and cultural ideals, economic advancement or retrogression, as more important than the doings of sovereigns and the vicissitudes of the battlefield. Professor Barnes then shows in detail how the different pioneers in this newer history approach the problem. In the second half of the book he discusses the influence of anthropology, sociology, natural science and technology upon the new historical writings. In general, there is one quarrel we have with Professor Barnes' work, as with many others of the same kind. Whilst professing unbiased investigation and the greatest respect for facts, the real facts of religion, specifically of the Catholic religion, are altogether ignored or taken from tainted sources. Catholic writers ever so eminent in their fields are treated as non-existent. Secondary sources, frequently of the very muddiest variety, are used for the presentation of Catholic teaching and morality. To refer to Boccaccio and Lea as authorities on sacerdotal celibacy is not worthy of a serious historian. The space at our disposal does not allow us to go into greater details. For the expert or teacher of history, sociology and philosophy, the volume may be worth perusal; for the callow student it is bewildering and misleading.

V. F. G.

Literary Lanes and Other Byways. By ROBERT CORTES HOLLIDAY. New York: George H. Doran Co. \$2.00.

A ready-made review of this volume is furnished by the author in the introductory paper, "To the Dreadful Reader." It is not a favorable review and it is not quite honest. The book is far better than Mr. Holliday would lead one to suppose, even though it is somewhat inferior, in our opinion, to Mr. Holliday's other collections of essays, "Broome Street Straws," for example, or "Walking-Stick Papers." All the essays deal directly or slightly with books and their makers. Even the chapter entitled "Shift, Smock, Chemise and Nightgown" is an investigation into the literature of these unmentionables. *Bon mots*, humor and "vamps" are discussed in their relation to books, and cook-books, text-books and advertising books are shown in their influence on the art of living. The most pertinent essay in the collection is the last, "Advertising Advertising." In this Mr. Holliday gives the impression that he is in deadly earnest in his effort to prove that the advertising "business" is a very reputable profession and that the writing of advertisements is an art. The essays are of no permanent value. They are, however, pleasantly readable and are written in the same joyous strain that characterizes most of Mr. Holliday's articles.

F. X. T.

On the Trail of the Bad Man. By ARTHUR TRAIN. New York: Charles Scribner's Sons. \$3.00.

Here is a volume of entertaining and informative essays done in the author's best style on topics full of human interest. Serious philosophizing happily intermingles with amusing anecdotes of bench and bar and court-room. Many of the essays are quaint and one believes the author when he says that he is not to be taken too seriously. While we may not agree with everything he says in the chapter on "Marriage and Divorce" and particularly resent an unjustified slur on the Middle Ages, the essay has much to recommend it. The whole discussion of animals in court might well have been omitted. Mr. Train admits he did

not gather the information and that he does not know who did and asks, "After all, what difference does it make?" This is a poor question for a lawyer and an author, both unscientific and impolitic. For as a fact the matter does not come from reliable sources and is a caricature of churchmen, monks and saints that will be very much resented by many of Mr. Train's readers.

W. W.

The Science of Prayer. By LUDOVIC DE BESSE, O.S.F.C. New York: Benziger Brothers. \$2.00.

Darkness or Light. By HENRY BROWNE, S.J. St. Louis: B. Herder Book Co. \$2.00.

These two very readable and instructive volumes are on the delicate but timely subject of mystical prayer. Though the topic is handled differently by both authors, there is no confusion or disagreement in essentials. For each, prayer is a science. Both writers recognize a marked movement toward mystical prayer in our day and appreciate the dangers to which false principles will lead those who aim at contemplation. Neither is occupied, except in passing, with extraordinary or miraculous states of prayer. The distinguished Jesuit is mainly concerned in getting at the essence of mystical contemplation; the learned Conventual in emphasizing its facility, its security and its commonness among the faithful. Father Browne's book is a demonstration of the thesis that in its last analysis "mystical prayer is nothing but a sublime exercise of Divine Faith and of the other gifts which are infused along with Faith into the souls of the baptized." Father de Besse is able to dispense in great part with metaphysics and psychological analysis and his book accordingly reads easier. But we hardly think he is altogether fair to good old Father Rodriguez or to St. Ignatius. The quarrel of the former is rather with extraordinary forms of prayer than with the denial of any middle state between ordinary meditation and miraculous contemplation and one familiar with the Spiritual Exercises and its author will hardly maintain that the latter, who as Father Browne distinctly points out, was himself a mystic of no mean renown, ignores mystical contemplation. Both volumes will well repay reading, especially by confessors and directors of souls. We have to regret that careless proofreading mars the pages of "Darkness or Light."

W. I. L.

BOOKS AND AUTHORS

To Cheer Boys' Hearts.—This is a banner year for boy readers. Last week we noted four splendid books by favorite authors; this week we recommend three more, even better stories. First of all is Father Finn's twentieth—or is it his twenty-first?—book, entitled "Sunshine and Freckles" (Benziger. \$1.00). The hero is a college man, though very much of a boy. George goes down to Florida to teach school; soon, because he defends Catholics, he is forced to make a quick escape to Havana. There he meets a young lady whom he had seen once before. Meanwhile, an elderly lady who was very poor suddenly becomes rich. It would be unfair to tell the connection that exists between these people; that must be left for the concluding pages of Father Finn's book. There is plenty of excitement in the story and enough seriousness to make it worth reading.

G. T. stands for "Good Turn" and also for George Tilyou Dailey. And he, in turn, stands for all that is noble and upright in boys. His story and that of young Angelo and the other members of the Tearing Tigers is told in Father Boyton's best style in "On the Sands of Coney" (Benziger. \$1.25). There is not one dull syllable in the entire book. Killgloom Park is a fairy land; anyone desiring to visit it needs only to sit on the magic carpet of this book and he will experience a few hours of keen pleasure. Father Boyton shows genius in depicting his boy characters.

In "Quinby and Son" (Appleton. \$1.75), William Hey-

liger offers as fine a story of an older boy as we have read in months. Young Quinby does not have a very happy time in these pages. He blunders, true boy as he is, from one trouble into another. Perhaps he was not entirely responsible for the strained relations that existed between himself and his father. The Butterfly man proved a good friend and brought the boy to recognize another good friend, his father. Mr. Heyliger's books may be recommended without reservation. They are stories straight from the shoulder.

Monographs and Studies.—The third issue of "Franciscan Studies" (Wagner), edited by Father Kirsch, is composed of an historical essay on the Franciscan School and three studies of Duns Scotus by Berard Vogt, O.F.M.—The latest number of the "Review of the Illinois Catholic Historical Society" contains, among other interesting studies, a paper by the Rev. Eugene Hagedorn, C.F.M., on the "Expulsion of the Franciscans from Prussia and their coming to the United States in 1875," and a discussion of the legends associated with the visit of Louis Philippe of France to Kentucky in 1797, by Young E. Allison.

The last quarterly number of the "Revue des Questions Scientifiques," published by the Scientific Society of Brussels, includes a very scholarly study by M. H. Colin, "L. Energetique de la Matiere Vivante," and another by M. V. Gregoire, "Les Limites Mendelisme."

The "Negro Year Book" (Tuskogee. \$1.00), is a real encyclopedia and the standard work of reference on all matters relating to the Negro. In its succinct and comprehensive review of what the Negroes are doing it provides a fund of information that will be useful especially for students of Negro problems.

Authentic information and up-to-the-minute statistics on everything connected with Jewish life in the United States may be found in "The American Jewish Year Book, 5686" (The Jewish Publication Society, Philadelphia). This is the twenty-seventh volume of the annual. In addition to the calendars, directories and statistics, the volume contains three obituary articles, a study of the Jews in Canada and a list of one hundred best available books on Jewish subjects.

Apologetics, Scripture and Canon Law.—In "Letters to an Infidel" (Herder. \$1.25), Father Matthew J. W. Smith makes short work of those objections against religion which are the stock-in-trade of the shallow-minded unbeliever. Few of the much-mouthing sophisms of the day escape his caustic scholastic pen. From the existence of God to the vagaries of Modernism, he discusses pithily and energetically nearly every question which is apt to occur to the all-important "man in the street." The busy Catholic who has little time for prolonged study will find the book quite serviceable.

The Rev. Rudolph G. Bandas, S.T.D., submitted to the Faculty of the University of Louvain for his doctorate a scholarly contribution to Pauline theology, "The Master-Idea of St. Paul's Epistles" (Bruges: Desclee). Though the master-idea is, according to Dr. Bandas, the Redemption, he has not limited his study to this one dogma. Christ's redeeming death was no isolated event. As the base servitude to sin and passion preceded and necessitated it, so it was followed by the glorious period of liberty for the children of God, a period teeming with God's grace. Hence Dr. Bandas' treatment of the subject naturally discusses humanity before the Redemption, the Redemption, humanity after the Redemption. Clearly then he treats almost the entire field of Pauline theology. For Catholics, of course, Pauline theology is Catholic theology, but one has only to turn to the output of Protestant theologians and Biblical scholars to find how often St. Paul is made to support every form of heresy.

From the Marietti Press, Turin, come two new and thoroughly revised volumes on phases of Canon Law by Ludovicus I. Fanfani, O.P., and Felix M. Capello, S.J., respectively. Both writers already enjoy a well deserved reputation as canonists and their names are sufficient guarantee for the merit of their books. The

eminent Dominican in "De Jure Religiosorum" brings together in convenient form Code legislation concerning religious. Each definition and regulation is thoroughly discussed and there are happy ascetical and historical digressions that add information and interest. Father Cappello treats "De Censuris" and his volume evidences careful and diligent examination of sources and skilful handling of disputed topics.

Aspiring Critics and Poets.—In "Chaucer and Langland" (Four Seas Co.), a Japanese student, Ikuzo Iijima, endeavors "to trace the Anglo-Saxon tradition as it has been more or less faithfully embodied in several representative poets." Though the poets selected range from Chaucer to Tennyson, greater attention is given to medieval writers than to others. While admitting that medieval society rested upon the institutions of Catholicism and chivalry, the author repeatedly misrepresents the former and confuses the latter with feudalism. Clearly he misses the real significance of the ages of Faith and it is difficult to grant much indulgence to a critical investigation of medieval literature that makes that age one in which the Church was wholly corrupt, monastic life utterly degenerate, true individuality unknown, Chaucer a possible hedonist and Langland near in spirit to the ethical doctrine of Tolstoi. The author is evidently unaware of the modern reversal of the old belief that the ages of Faith were ages of darkness. This is not surprising in view of the bibliography, cited at the end of the volume.

Commendation may be given to Dorrance and Company for publishing so many volumes of contemporary poetry. In several instances the quality of the verse is far inferior to the artistry of the format of the slender books. Of the four volumes recently received, "The Star Roper," by Russell M. Hughes, is by far the best. Though it is not an exceptional collection, it contains many wholesome cowboy songs that are refreshing and well-executed. "Aflame and Afield," by J. C. Brueckmann, "Some Human Hearts," by Belle Willey Gue, and "Leaves from the Back Woods," by Amy Howlett-Meyer, do not achieve any literary excellence."

Europe in History.—To give a survey of the events which brought about the present world governments with their distinctive political and social institutions and characteristics is the aim of "Modern Europe and Its Beginnings" (Scribner, \$2.00), by Edgar Holmes McNeal. The extent of the study and the limits of a single volume necessarily exacted a selection of facts and a curtailment of the movements with which he had to deal. He has chosen well and satisfactorily stressed and proportioned his matter. The World War with the events immediately preceding and following it is particularly well handled. Illustrations and maps are plentiful and apposite and there is a very full index. The chapters are topped off with appropriate review questions and useful and interesting problems for solution. Modern evolutionary theories naturally color the author's discussions of scientific development and the beginnings of history. Catholics will be gratified by his usually fair treatment of the Church and the Papacy though they will regret to read that the Jesuits surrender their consciences to their spiritual commanders, conspired against Elizabeth and worked, often below the surface, against the Protestant Governments of Europe.

Of "Movements in European History" (American Branch: Oxford Press), by D. H. Lawrence, which covers much the same ground as Dr. McNeal's book and is written for adolescents, the sole merit is that it is graphically written. Facts there are strung together in an entertaining manner but also an abundance of falsehoods. The old historical lies about Catholicity and slanders against the Popes are repeated and passages are not wanting that seem scurrilous and blasphemous. It is hard to see how its author can be in good faith and equally difficult to understand how a publishing house of repute can lend itself to the publication and sale of such a caricature of history that must be decidedly offensive to a goodly number of its patrons.

Married Life. The Keeper of the Bees. The Marriage Guest. Democracy. The House of Mendoza.

The last story in Edith O'Shaughnessy's latest volume, "Married Life" (Harcourt, Brace, \$2.00), is far more important than the other five; from a Catholic standpoint, it is the most important, together with Norris' "Little Ships," of any recent fiction. There is mature wisdom, sharp observation and a finely careful technique in the five first stories. These all agree that marriage is not wholly romance; it may have its compensations but it most assuredly has its problems, its hardships and bitternesses. But the last story, "Souls in Intaglio," describes a marriage that is romantically ideal. And yet it fails because there intervenes a love that surpasses the purest natural love. Ambrose abandons his religious career; he marries Evadne; their souls are tortured by an insistent call that cannot be silenced; they surrender to the call and become victors through their defeat. The theme of the romance is that of "The Hound of Heaven"; the expression is that of elevated poetic-prose; the method is that of modern psychology. Mrs. O'Shaughnessy is not wholly accurate in her factual details, but she has achieved a beautiful narrative of a soul's progress towards God.

With the sudden death, last December, of Gene Stratton-Porter, an elevating influence in our current literature was silenced. In her nature studies and in her novels that introduced nature so beautifully, Mrs. Porter carried on an apostleship for good, according to her own sincere religious convictions. She believed that "the greatest service a piece of fiction can do to any reader is to leave him with a higher ideal of life than he had when he began." Readers in millions, without exaggeration, applauded her ideals in fiction. Her posthumous novel, "The Keeper of the Bees" (Doubleday, Page, \$2.00), appeals for the observance "of God's laws, of man's laws, of the natural laws of physical cleanliness and decency." The story is that of a war veteran, apparently incurable, who adventures from his hospital and is settled by chance on a bee farm where he is adopted by the Bee Master and the most attractive Little Scout. Steadily he wins back his health and, after some mystery, merits a bride as noble as himself. The technique does not average as high as the sentiment.

As white is to black, so is the former novel to "The Marriage Guest" (Boni and Liveright, \$2.00), by Konrad Bercovici. It may be agreed that the novel is a splendid study of the immigrant in New York. The older generation is contrasted with the children of the first and second generation, and the older ideals are rightly praised as superior to the newer. But it is primarily a story of disintegration in the family, of a wife who has always been unfaithful in her mind, of a husband who drifts into infidelity, of ruined marriage and bitter tragedy. The book may help mature students of sociology if they are solidly grounded in good morality. But ordinary readers will not be benefited by it.

When it was published anonymously several years ago, "Democracy" (Holt, \$2.00), created a loud hubbub, especially in political circles. It is now reprinted as the acknowledged work of Henry Adams. The book cannot but prove unpalatable reading to those who guide the American ship of state. It has the sting of sharp satire, presumably warranted by the conditions existing at the time of its first publication. The hero and the heroine settle in Washington where they discover that the leaders of the nation walk on feet of clay.

In "The House of Mendoza" (Dorrance, \$2.00), by Condes Neve, the son is supposed to have a vocation for the Franciscans. This causes consternation to the father who has become a benevolent and urbane infidel. The son is a prig, the father, apparently because he lost the Faith, is the charming opposite. As the young man is about to depart for the monastery, an American heiress, divinely fair, with a voice like a bell, happens along, and the wily father, instead of opposing his son's monastic inclinations, simply brings the boy and the girl together. The author seems to think that "vocation" is an hereditary trait that may be eradicated by trick or by psychoanalysis.

Communications

The editors are not responsible for opinions expressed in this department

Champion Spellers

To the Editor of AMERICA:

On the subject of Frank Neuhauser, "champion speller with a foreign name," I want to say he is not the first German American to carry off such honors. In 1915 the Brooklyn *Eagle* held a spelling bee in the Academy of Music. All public and parish schools of Brooklyn participated. If I am not mistaken, the whole of Long Island was included in the contest which was won by Joseph Bruder of the German parish school of Most Holy Trinity on Montrose Avenue, in which the Brothers of Mary teach the boys. Both his parents were born in Germany. Once during the contest he was counted "out" but protested and, opening the dictionary, showed that the Board of Education was wrong and he was right regarding the particular word—"callosity"—which the typewritten pages of officialdom had wrongly spelt with one "l." This created a storm of applause. He is now a member of the Brothers of Mary and is studying for the priesthood. The *Eagle* held two contests in two years; both were won by parish school pupils.

Brooklyn, N. Y.

J. AUGUST RATH.

Youth and Beauty

To the Editor of AMERICA:

To make comments on all the fallacies in Miss Ella M. E. Flick's article, "Youth and Beauty," in your September 19 issue, would require pages. I shall confine myself to but a few remarks on the subject, and I am sure that all sane and keenly observant persons must agree with me. We each come into the world young. There is no merit in being young, and often, in these flapper days, youth is a decided disgrace. Age, in noble and cheerful persons, is charming and fruitful. Youth too frequently leads a frothy existence, and today more than ever it is money-mad, pleasure-mad. The man who shot himself "because he was too old" to dance at thirty-five rid the world of one fool. Only a weak and useless person fears to grow elderly. There are great many interests, many real worthwhile pleasures, for persons in middle life and older. It is not true that "nobody wants an old man." It may be true that *some* old men are not wanted through their own fault, but not because he was too old" to dance at thirty-five rid the world and many useful and needed elderly men not wanted? Many persons do their best work at an advanced age.

"We have listened to cracked, quivering voices sweet as song." Miss Flick's ear must be attuned to jazz, not to real songs. My aunt died at the age of 84, and oh, the mellow, musical voice of hers until her death! I know two girls in their teens who have "cracked quivering voices, sweet (?) as song." Cracked voices do not belong essentially to aged persons.

Then comes the greatest of all her fallacies. Even a boy and girl when reading this ridiculed the assertion, namely: "In old age (when does old age begin, Miss Flick?) the eyes are dimmed to the gay colors of life, and the ears are deaf to music."

Why is it, then, that, generally speaking, only the mature mind, with the great heart and receptive soul, enjoys *real* music and noble songs; and youth follows the trivial in music and song? Why do the middle aged and older persons crowd concert halls, opera entertainments, symphony classics, and all worthy musical entertainments? More than half of the house, at such entertainments, is taken up by those whose "ears are deaf to music."

Their eyes, we are told, are "dimmed to the gay colors of life." These are the very ones, and usually the *only* ones, who love and honor nature in all its varied colors and true beauty. When do you hear of a girl or boy interested in nature?

The Beauty Contest is spoiling our girls. Many of these girls believe that when they win a prize as a "Beauty" they have all that is necessary in life, and therefore do not try to cultivate true intelligence, nor that inner beauty which is the only lasting beauty, and which many elderly persons possess to the fullest. I heard one Beauty, the winner of a prize, remark to another: "Why should I care for anything besides my beauty? All I want now is to marry a rich man who can enjoy my looks and I enjoy his riches, etc."

The silly and worldly part of mankind pays tribute to Youth (not merited), while to older persons of virtue and loveliness it closes its eyes and heart and admiration. That is the way of the charlatan.

Miss Flick concludes her article, let me add, with a truth and some good advice.

Cincinnati, O.

V. E.

Just a Reminder

To the Editor of AMERICA:

An article by Rev. Claude H. Heithaus, S.J., entitled "Courses at Catholic Universities," which appeared in the issue of AMERICA, September 19, makes no mention of Villanova College, Villa Nova, Pennsylvania.

This was probably an oversight on the part of Father Heithaus. Permit me to state that Villanova College has excellent courses in mechanical, civil, electrical, chemical and sanitary engineering. It is incorporated as a University, under the laws of the State of New York.

Philadelphia.

NORBERT N. MINNICK.

A Controversy Concluded

To the Editor of AMERICA:

I am sorry that Father Donnelly will not allow me to accept his apology, in the number of AMERICA for August 22, as in any sense a word of retraction. For retractions and explanations on his part are due, as I shall now proceed to show.

When giving a retreat near a small town in Texas I read his criticism of Sister Mary in which he said that some of her "definitions seem to be taken from sources not irreproachable" (AMERICA, July 4, 1925, p. 288). My name was the only one mentioned; and he went on to say that a statement, borrowed from my "Historical Introduction to Ethics" smacks of determinism. The words referred to run as follows: "The natural cause of the development of morality comes from the friction of the individual with his environment."

Before having time to consult Sister Mary's dissertation or to look up my own book, I wrote to AMERICA a letter of remonstrance, supposing that Father Donnelly had naturally found the words *quoted* by Sister Mary and had read an author to whom he could publicly refer as stigmatized by some reproach. After weeks of delay AMERICA published this letter.

On returning to Washington I looked up Sister Mary's monograph and found that the words several times referred to by Father Donnelly as a quotation from my book (1) are not enclosed in quotation marks by Sister Mary and (2) are not contained in my book.

Sister Mary refers in a footnote to a page in my book in a chapter in which I treat of the ethical ideal. She was not quoting or she would have used quotation marks. She was evidently merely doing her Professor the honor of referring to one of his books at an appropriate spot in her monograph.

In his letter in the number of AMERICA for August 22, Father Donnelly says that he never read my book. May I now submit to Father Donnelly's consideration the following facts: (1) He has publicly stigmatized a work he never read as tainted by some reproach. (2) He speaks of a quotation as smacking of heresy that was not a quotation in the first place and in the second place is not found in the book to which he refers it. (3) The phrase which he says smacks of heresy is a commonplace truth

and though he has repeated his accusation more than once he has never shown how an heretical sense by any natural process of interpretation can be derived from the words in question.

Now let us turn to the statement. Though I cannot find that I made it, I am perfectly willing to accept it as my own, for it is a plain, simple expression of a very evident truth. It is true that I wrote in *AMERICA* (August 8) that isolated passages from an "author's work may be suspected of meaning this or that according to what one knows of the author's opinions." This is not an admission that the statement in question naturally bears a deterministic meaning. Had Sister Mary referred to her Father who is in Heaven, the unsympathetic critic might have called out: "Hush, you foolish nun; don't you know that God is everywhere? Your statement smacks of Deism."

Sister Mary did not say that the only cause of the development of morality is the contact of the individual with his environment, but merely that the natural cause was precisely this contact. Could morality develop without any contact whatever with the environment? With no such contact there could be no sensations, and ultimately no knowledge of any kind, and so no moral ideals. Sister Mary was perfectly sound in her phraseology and only a most unsympathetic attitude can wrest out of it a deterministic meaning.

At a time when *AMERICA* is discussing in its columns the problem of Catholic scholarship, I wish to close my side of this controversy with a plea that the scientific productions of Catholics be read by Catholics with a sympathetic mind. The groundless suspicion of Catholic scientists by their Catholic critics constitutes a most unfortunate check on the scientific production of Catholic institutes of research.

In our day we need more production and less criticism. Let us watch and pray and work in peace and charity.

Brookland, D. C.

THOMAS V. MOORE

To the Editor of *AMERICA*:

Here are the exact words of the monograph: "If the natural cause of the development of morality comes from the friction of the individual with his environment¹, then native moral concepts would probably be obscured in children who from earliest childhood received definite and constant moral instruction." The figure, ¹, placed after the first clause, pointed to the following reference at the bottom of the page: "Moore, T. V., 'A Historical Introduction to Ethics,' 1915, p. 150."

As the index figure is placed in the middle of the sentence, referring to the preceding short clause, and as the reference was so explicit in giving the exact page, I think I was justified in taking these words as a quotation or at least as giving the sense of the author referred to. I certainly could never imagine that the writer "was evidently (!) merely doing her Professor the honor of referring to one of his books at an appropriate (!) spot in her monograph."

I especially could not imagine such an intention because when I read that reference and wrote my article I had not the remotest idea who T. V. Moore was, and no one could be more surprised than I to find out that reference was made to a Catholic priest and to a university professor. It is no doubt to my discredit not to have known this point, but the fact is that I did not.

Was I obliged to look up and read the book referred to? I do not feel compelled to admit such an obligation. I criticized one statement only of the book, and I never even dreamt of questioning that at least the sense was taken from the work referred to by the author of the monograph.

In answer then to the first fact, I reply that I was justified in taking the statement as giving, if not the words, at least the sense of the author referred to.

As for the second fact, I criticized one statement, not the whole work from which it was thought to be taken.

As for the third fact, I gave my reasons in the original article and repeated them in my first letter. I stated that there are three causes of morality, the purpose of the agent, the object of the

act and the circumstances and that all three may be wholly intrinsic and without any friction. Environment omits the free purpose of the agent and any determinist would accept the formula. What Dr. Moore now urges in defense of it, is not adequate. "Sensation" and "knowledge" are antecedent and necessary conditions; "noble ideals" are models and incentives, but these are not natural causes of morality. This triple source of morality is the common teaching of Catholic moralists, and I did not feel it necessary to give longer proof.

I endorse heartily what Dr. Moore says in conclusion, and I trust that everyone that has followed this controversy will read the excellent monograph of Sister Mary which deserves all praise despite one or two shortcomings that I wished in all charity to point out.

I wish also to thank you, the Editor, in patiently printing views for which I wholly and individually am responsible. Some expressions have been used which implied that *AMERICA* was suggesting or abetting my views. Such is not the case. I did not even receive from you the book which I criticized in the course of a long article.

Poughkeepsie, N. Y.

FRANCIS P. DONNELLY, S. J.

[In closing this controversy, the Editor wishes to rectify some false impressions that have arisen and have been fostered in a section of the Catholic press. There exists, of course, no ill-feeling toward Dr. Moore, nor toward his distinguished pupil, Sister Mary. In fact *AMERICA* in the last year published articles written, upon request, by Sister Mary, and at least twenty others in the same general sense, on intelligence tests and modern psychology. Father Donnelly's articles were published in accord with the policy of *AMERICA* of printing both sides of questions disputed among Catholics. Ed. *AMERICA*.]

The Conversion of a Russian Archimandrite

To the Editor of *AMERICA*:

While those outside the Catholic Church are trying in different ways to stop the progressing decay caused by the Reformation and to strive towards reunion, while already a few prelates of the Oriental-schismatic Churches took part in the Protestant World Conference of Stockholm, little though this helped to further reunion, the Archimandrite Filip Morozow, an eminent Russian Orthodox prelate, has accomplished the only way of reunion, open to him, has asked to be received into the Catholic Church.

Morozow is descended from an ancient Russian family whose members belonged to the sect of the *starovieri* and had to endure many trials on account of their faith. For this reason they were sent to exile to the Wologda-Government a few centuries ago. Filip Morozow's father, who had still belonged to the *starovieri*, turned to the Orthodox Church and became a priest.

It was during this time, in 1890, that his son Filip was born in a village near Wologda. In 1914 he finished his theological studies at the Imperial Theological Academy of what was then Petersburg, and was sent as professor to the clerical schools of Zitomir and Krzemieniez, founded by the well-known Archbishop Antonius of Wolhynia. Later on he was promoted to the degree of inspector of the seminary of Cholm. From that time he began to take great interest in the question of relations between the Anglicans and the Russian Church. He kept up a lively correspondence with Dr. Frere, now Anglican Bishop of Truro, one of those gentlemen who took part together with Lord Halifax in the conferences at Malines.

Morozow had intended to visit London, but the breaking out of the war prevented his doing so. When in 1915 the seminary was transferred from Cholm to Moscow, he worked there for some time, but afterwards returned to Krzemieniez. In 1921, after the signing of the treaty of Riga, Morozow went to Wilna where he directed the seminary during four years. His love and enthusiasm for the unity of the Church and his observation of the increasing decay within the Orthodox Church brought him nearer to Catholicism. On July 1, 1925, he embraced the Catholic Faith and was received into the Church by Bishop Dr. Matule-

wicz of Wilna, who lately resigned his office. The Bishop's Chancellor, Chalecki, served as witness of the reception.

From the Polish side efforts were made to induce the Archimandrite, after his conversion, to join the Latin Rite, but Bishop Matulewicz decidedly rejected these suggestions and here acted in full conformity with Rome. The courageous prelate even went further and in spite of all difficulties, entrusted Morozow with the Church of Our Lady of the Consolation, the ancient church of the Augustinians, where he is now engaged as rector. On September 8 he there celebrated Mass for the first time in the Russian-Catholic Rite, and publicly invited the inhabitants of Wilna and his personal friends to be present. Finally, in an open letter, he bade farewell to his former schismatic Archbishop Theodosius of Wilna and his clergy.

Füssen, Bavaria.

BARON F. VON LAMA.

A Correction and a Misconception

To the Editor of AMERICA:

An article by me entitled "Learning the Liturgy," in your issue of July 11 commended the pedagogical plan, now being adopted in a good many places, of an English recital of the Mass by the children. The part to which I wish to make reference follows: "Led by a teacher the children read aloud the whole of the Mass, the consecration prayers alone excepted." Farther on in the article I made the suggestion: "With college men and women there is room for a general Latin recitation of the Mass."

Just recently a Wisconsin pastor wrote me that he had used the plan of the vernacular recitation of the Mass for years, but had discontinued about two years ago because of a decision of the Sacred Congregation of Rites. This Congregation, under date of August 4, 1922, responding to a doubt proposed, forbade the public recital of the Canon of the Mass, except such parts as the priest recites aloud (A.A.S.S. XIV, p. 505; Am. Ecc. Rev. LXVII, p. 498).

This decision, I am informed on excellent authority, has reference to the recital of the Canon in Latin. In so far, therefore, as my suggestion for a general Latin recitation of the Mass did not except the portions of the Canon the priest recites *sub voce*, I hasten to limit it. There remain, of course, all the other parts of the Mass, to the general recital of which no objection is made.

The vernacular recital of the Canon, eminent liturgists hold, is fully justified and held praiseworthy on pedagogical reasons. Present day leaders of the Liturgical Movement in various parts of Europe specifically deal with this question, and this with a confidence in their position they could hardly display without at least verbal approval by Rome. Let me mention only the "Eucharistia" of the famous Father Joseph Kramp, S.J., of Munich. Nor are these things done in a corner, for the practice of the vernacular recital of the Mass is being widely adopted. Thus of one little Mass-book alone some 200,000 copies are now in use.

Our Wisconsin pastor, therefore, or others similarly circumstanced, need not fear disobedience to the Roman decree in adopting this excellent means of teaching the sublime mysteries of the Mass.

St. Louis.

GERALD ELLARD, S.J.

Going the Way of Pagan Rome

To the Editor of AMERICA:

Do we love our country so little that we quietly fold our hands and look on while it is headed for the depths?

A Presbyterian had to defend for us some of the mainstays of the Faith of our fathers. Shall we wait for some other brave Protestant to arise and defend for us the code of morals of our fathers?

Unless we were to go and hide behind Chinese walls, the conditions about us cannot but influence our thoughts and feelings, those of our young people in particular. When as many as

seventy-eight cities, each send, with trumpet-sound and civic rejoicing, a representative young woman to be judged publicly, in clinging bathing attire, not for her accomplishments as a swimmer, but for the lines of her body, from head to foot, it is time to call a halt.

I respectfully suggest that the enclosed protest, or a better one, be signed by representative Catholic people and forwarded to those in authority:

Can nothing be done to stop the senseless degrading spectacle of young women being exhibited and appraised like dogs and cattle in the so called beauty pageants on our bathing beaches—a spectacle that is above all most reprehensible on the grounds of morality and Christianity, a very abomination in the sight of God, calling down His wrath upon the nation?

Perhaps, however, it might be better first to address ourselves to the publicist who is largely responsible in this matter, impressing on him the fact that these contests are a mistake, placing us women in a class with mere animals, and bringing his papers into disrepute. From the prayers and Bible text features in these publications we might expect different treatment. Perhaps we may presume he has merely erred in judgment. At all events we represent the millions of women throughout the land who most emphatically disapprove. Something, it is clear, *must* be done.

Seattle, Wash.

A. T.

Explaining the Faith to Non-Catholics

To the Editor of AMERICA:

"Taking a Hint from Bryan," in AMERICA for September 5, gives me an opportunity to bring out an idea lingering long in my mind. Father La Farge proposes a method, an argument, by which Catholics should take the bull by the horns and thereby easily throw him. Why not, besides using this excellent method, try, too, to teach the bull the error of his ways and so avoid a struggle.

To become literal, those outside the Church do not understand her at all. They stand in wonder and amazement at the supposed antics of Catholics in their religious worship, and at our presumed folly in being led to believe so many absurdities so easily, and our utter lack of will and independence.

Yesterday these people were bigoted and would not listen to an explanation; today they are eager to learn. How shall we teach them? My suggestion is that we let them know by advertisement, fly-leaf or any other means that a lecturer—say the pastor of the nearest church—is willing to explain the Church and her doctrines, anywhere, even from the Protestant pulpit (the Bishop's leave being obtained), provided only, an audience apply for such a lecture. This might be started *now* in Chicago, the motive being that non-Catholics might better understand the working of the Eucharistic Congress less than twelve months away.

No controversy . . . mere exposition in the simplest language. What say your Protestant and non-Catholic readers?

Cleveland.

R. J. BROWN.

The Bond of Christian Charity

To the Editor of AMERICA:

If we examine the matter objectively we Catholics will find that we are more united and friendly toward each other than members of other groups. We could not be otherwise, for Christ made it a mark of His religion to which, happily, we belong. Mutual love is the God-given sign of the intensity of our Catholicism, of our loyalty to Christ.

What a great pity then that some American Catholics should have given Filipinos the idea that they are not wanted at Catholic services. Strange to say Catholics of Irish descent are chiefly complained of.

When Americans say of us, as Romans said of the early Christians: "See how those Catholics love one another!" the conversion of America and the world will not be far distant.

Woodstock, Md.

J. P. M.